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THE STORY
OF THE
WOMAN'S FOREIGN MISSIONARY SOCIETY
OF THE
METHODIST EPISCOPAL CHURCH



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Francis J. Baker

October - 1905

Omaha, Neb.



FOUNDERS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

(TAKEN 1895.)

MRS. THOMAS RICH.

MRS. E. W. PARKER.

MRS. THOMAS KINGSBURY.

MRS. WILLIAM BUTLER.

MRS. WILLIAM MERRILL.

MRS. LEWIS FLANDERS.

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1898

THE STORY

OF THE

WOMAN'S FOREIGN MISSIONARY SOCIETY

OF THE

METHODIST EPISCOPAL CHURCH.

1869-1895.

BY

MISS FRANCES J. BAKER.

REVISED EDITION.

CINCINNATI: CURTS & JENNINGS

NEW YORK: EATON & MAINS

1898.

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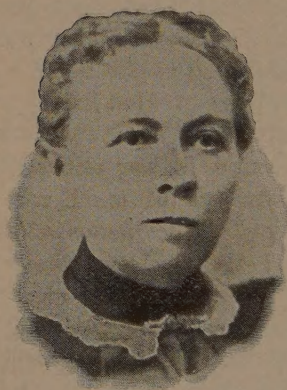
PREFACE.

WHILE many things have been written on the Woman's Foreign Missionary Society, and much information has been published, there is no one work which supplies the information contained in this volume, or that preoccupies the field. In an experience as an itinerant for many years there has been found a demand for this very work, giving the scope of a Society which is as broad as the needs of heathen women, and the knowledge of what has been accomplished by Methodist women at home for their sisters across the sea. Restricted in limitations, it became an unfortunate necessity to omit much valuable material, even the mention of the names of so many of the great leaders of the Society, who in many States and Territories have wrought and are still working, who by their faith have removed mountains, of whom the world is not worthy; and of many others who are not, for God has taken them; and for the same reason biographical sketches of the missionaries have scarcely been touched upon, though the illustrations of the twelve pioneers have been furnished. Incidents which may be regarded as beneath the dignity of history have found a welcome place in this simple and familiar story.

After all the time and labor expended, the book must be closed incomplete. This is as it should be.

The history of a living Missionary Society must be a diary unfinished until "the kingdoms of this world have become the kingdoms of our Lord and of his Christ."

It was not possible to give due credit, as I proceeded, to all the sources appropriated for this volume. Among them may be specified the files of the General Executive Reports; *Heathen Woman's Friend*; Annual Reports of the Missionary Society; various Branch Reports; the printed Reports and Minutes of the several India Conferences, Japan and Foochow; "India and Malaysia;" "Light in the East;" Church



MISS FRANC BAKER.

Weeklies; *Woman's Work in the Far East*; publications on our Missions in India and China; Missionary Letters and Journals. I am also indebted to Mesdames Gracey, Butler, L. N. Wheeler, Sites, S. L. Baldwin, O. W. Scott, Achard, L. F. Harrison, and Miss Dreyer; to many missionaries on the field and at home, of our own and the General Society; to some of

the Branch Secretaries, Corresponding and Recording; also Conference Secretaries; besides many other home workers. Scores of persons have placed me under obligation to them for some simple item of information. Thank you.

MORENCI, MICH.

FRANCES J. BAKER.

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INTRODUCTION.

FEMALE MISSIONARY SOCIETY.

ABOUT ninety days after the organization of the Missionary Society of the Methodist Episcopal Church—viz., July 5, 1819—a Woman's Auxiliary was formed in the Wesleyan Seminary in Forsyth Street, New York City. Rev. Nathan Bangs offered prayer, and afterwards stated the objects of the meeting. Mrs. Mary W. Mason was elected "First Directress," and held the office during the whole period of the history of the "Female Missionary Society." Mrs. Dr. Seaman was elected Treasurer, and Mrs. Caroline M. Thayer Secretary. The address to the "Female Members of the Methodist Episcopal Church," sent out by this band of devoted women, is still on file, and worthy to be sent out again to the women of the Church. We quote a few words: "Shall we, who dwell in ease and plenty, whose tables are loaded with the bounties of Providence, and whose persons are clothed with the fine-wrought materials of the Eastern looms; shall we who sit under the droppings of the sanctuary, and are blessed with the stated ordinances of the house of God, thus highly, thus graciously privileged,—shall we deny the small subscription this institution solicits to carry the glad tidings of free salvation to the scattered inhabitants of the wilderness?"

In 1855, the Society had become almost inactive,

"crowded out of the field by the new missionary organizations introduced into the Churches." So far as we are able to learn, the last report was made in 1861, and says: "Almost all our founders, with the earliest donors and subscribers, have passed away; several are still with us, striving to do what they can. Now each Church is desirous to report a large missionary collection; every Sunday-school is anxious to excel in their contributions. This accounts for our diminished receipts. Now we can only be gleaners in this work. While we regret our shortcomings, yet, as a Society, we may be stimulated to renewed diligence by a short review of what has been done. We have reason to believe that our collections from the commencement in 1819, have been over \$20,000, which, except for small expenses, have been paid to the Parent Society. Beside this, there have been contributions in clothing, bedding, books, etc., for mission schools. In earlier years we have done much in assisting mission schools under the care of Rev. William Case and Rev. John Clark. In later years, we also assisted the school of the late Ann Wilkins."

NEW YORK LADIES' HOME MISSIONARY SOCIETY.

In 1845 the "Ladies Home Missionary Society of the Methodist Episcopal Church" began its honored career of charity and benevolence among the poor of the city of New York, and with woman's faith and heroic courage, in 1850, they said, "We must take Five Points for Christ," and applied to the New York Conference for a missionary.

By an act of the State Legislature, passed March 20, 1856, Mrs. Caroline R. Deuel (afterward Mrs.

Governor Wright), Mrs. Phebe Palmer, Mrs. Helen M. Carlton, Mrs. Julia M. Olin, Mrs. Jane E. Barker, Mrs. Harriet B. Skidmore, and Mrs. L. A. Holdich, and their associates and successors, were constituted a body corporate by the name of the "New York Ladies' Home Missionary Society of the Methodist Episcopal Church."

The history of Five Points mission electrifies the land. Such heroism and achievement are rarely witnessed.

LADIES' CHINA MISSIONARY SOCIETY OF BALTIMORE.

Contemporaneously with the planting of Methodist missions in China in 1847 was the formation of the "Ladies' China Missionary Society of Baltimore." This, we believe, was a pioneer among Methodist women, working specifically for heathen women, and during the twenty years of its separate existence, with patient continuance in well-doing, it worthily sustained the missionary work among the women of China. In 1859 this Society took under its fostering care the Baltimore Female Academy in Foochow, and granted \$5,000 for suitable buildings. The Misses Woolston took charge of the school. For ten years it paid to the Parent Society \$300 annually. On the 3d of March, 1871, passed away the Ladies' China Missionary Society of Baltimore, and from it came the formative impulse to the Woman's Foreign Missionary Society in Baltimore, while it became merged in the Baltimore Branch of that Society.

THE WOMAN'S UNION MISSIONARY SOCIETY.

The Woman's Union Missionary Society was organized in the fall of 1860, comprising the women of half a dozen or more leading evangelical denominations, including the Methodist Episcopal, under the leadership of Mrs. T. C. Doremus. It was patterned somewhat after the English "Society for Promoting Female Education in the East." After seven years of union effort it was believed by many that the end sought could be better attained through denominational organizations. The Congregationalists were the first to draw out in 1868, and the Methodist Episcopal in 1869, others following in the succeeding years.

The first donation made for distinctive woman's work in the North India Conference was a check of \$50 from this Society to Mrs. J. T. Gracey soon after her arrival in India, in 1861, for the employment of some native Christian woman as Bible reader or teacher. This was the beginning thirty-four years ago of the \$116,535 in 1895, for India from the Woman's Foreign Missionary Society of the Methodist Episcopal Church,

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CHAPTER I.
ORGANIZATION.

GREAT interest attaches to all the circumstances and stages of the first inception of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Twelve years after the movement was inaugurated, one of the original actors prepared a document which forever removes the Society from the perils of oblivion on the one hand, or of legend on the other, and had it personally signed by all the ladies present at the first meeting, with the exception of Mrs. E. W. Parker, in India. It is, therefore, a complete and authentic account of the origin of the Society, and was written with great care by Mrs. William Butler:

"After having labored ten years in India, Rev. E. W. Parker and wife returned to the United States in March, 1869, for rest and a renewal of health. On arrival they were met by Dr. William Butler, and ac-

accompanied him to his home in South Boston. Their visit gave opportunity for much conversation on the state and prospect of the work in India, and how it might be aided and enlarged.

"On Sunday afternoon (March 14th) Dr. Butler preached a missionary sermon. Mr. and Mrs. Lewis



TREMONT STREET CHURCH, BOSTON.

Flanders, of Tremont Street Church, were present to hear this discussion. After service, Mr. and Mrs. Flanders came to the parsonage to meet the newly arrived missionaries, and thus these three ladies—Mrs. Parker, Mrs. Flanders, and Mrs. Butler—were providentially brought together, and were led earnestly to

consider the subject of the condition of women in India, and the powerlessness of the missionaries to do anything to alleviate their state on account of their isolation. Mrs. Parker expressed her deep conviction that unless Christian women took up this work as a special and separate duty, it would not be practicable to evangelize India to any great extent. Women alone could have access to women there.

"The question was then raised whether something could not be done to meet this state of things, and whether, if the New England ladies of the Church would take it up, the ladies of the West would be likely to sustain them. Mrs. Butler then described what the ladies of the Congregational Churches had done in the line of organizing a society, and showed some of the publications of the Woman's Board, including a copy of *Light and Life*, and also their constitution, with a leaflet on zenana work; and turning to Mrs. Flanders, she said: 'Mrs. Parker and I would like to see a Woman's Foreign Missionary Society in our Methodist Episcopal Church. Can not you help us?' Mrs. Flanders replied: 'If others can do this, the women of the Methodist Episcopal Church can, and it is clearly their duty to engage in this important work.' Mrs. Flanders volunteered to present the subject to the ladies of the Tremont Street Church and request their co-operation.

"Accordingly, on Tuesday afternoon, March 16th, at the meeting of the Ladies' Benevolent Society of that Church, about thirty ladies being present, Mrs. Flanders spoke to most of them individually on the necessity of forming a Woman's Foreign Missionary Society. When the business of the evening was con-

cluded, the meeting was called to order, and Mrs. Flanders addressed the ladies on the subject. A favorable response was given, and a committee, consisting of Mrs. Joshua Merrill and Mrs. Flanders, was appointed to see Mrs. Parker and Mrs. Butler, and invite them to come on the following Tuesday (March 23d), and explain more fully to those present the importance and the practicability of such a society.



MRS. LOIS PARKER.

Mrs. Parker and Mrs. Butler readily consented. Notices were sent to the Methodist Churches of Boston and vicinity, and were read on the next Sabbath (March 21st) in all save one,—the notice having failed to reach Trinity Church, Charlestown. But Tuesday, the 23d, proved such a stormy day, Mrs. Parker and Mrs. Butler, on arriving at Tremont Street Church,

found only six ladies to meet them. These ladies were Mrs. Lewis Flanders, Mrs. Thomas A. Rich, Mrs. William B. Merrill, Mrs. Thomas Kingsbury, Mrs. P. T. Taylor, and Mrs. H. J. Stoddard. A resolution to organize was taken. Mrs. Flanders presided, Mrs. Butler offered prayer, and Mrs. Parker addressed the little circle, showing in a thrilling and impressive way the need the women of India had of the gospel, and why it could only be brought to them by women who would consecrate themselves to the work. All pres-

ent seemed to feel the responsibility and the importance of this duty thus coming upon the women of the Church to send out single ladies as missionaries to women in heathen lands.

"A Committee on Nomination of Officers was appointed, of which Mrs. Flanders was President. They agreed on a list of names, which was presented and accepted.

"After singing the doxology, the meeting was adjourned to the following Tuesday (March 30th). An earnest effort was made to have the second meeting published in all our Boston churches. On the day of the meeting a furious rain again fell; yet, notwithstanding, an increased attendance of ladies was secured, including Mrs. Dr. Warren, Mrs. B. H. Barnes, and others, evidencing the growing interest of the ladies as they became acquainted with the object of the Society.

"A carefully-prepared constitution was presented to, and adopted by and for, the 'Woman's Foreign Missionary Society of the Methodist Episcopal Church.'

"A large number of ladies joined, and some became life members of the Society. Mrs. Parker, Mrs. Butler, Mrs. Warren, and others, addressed the meeting. Matters now assumed a regular form. The Society was established, and earnest work and earnest prayer soon extended its influence in all the Churches around, as well as in the West.

"The necessity of a periodical to represent this missionary work was soon discussed. Some feared it might not be sustained; but friendly hands were ready to support it, among the rest Mr. Lewis Flanders,

who offered to aid the experiment to the extent of \$500, if necessary. So encouraged, the first number of the *Heathen Woman's Friend* was issued in the month of May, under the editorship of Mrs. Wm. F. Warren, and it has since proved its great value to the enterprise. It now ranks as one of the first missionary papers of the world.

"On the 7th of May the Missionary Secretaries, Rev. Dr. Durbin and Rev. Dr. Harris, met the members and friends of the new Society in the vestry of Bromfield Street Church, Boston, and after full and candid discussion, everything was settled for cordial and harmonious working and relation with the Parent Society. The General Conference completed its recognition as an institution of the whole Church, and from that hour on, its great influencing and extending power in all our foreign missions has evidenced how truly its origin was from Him whose glory it seeks, and whose redeemed creatures it is trying to bring to him as his inheritance.

"This is a correct account of the origin of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

"(Signed,) MRS. REV. DR. BUTLER,

"MRS. LEWIS FLANDERS,

"MRS. THOMAS A. RICH,

"MRS. WM. B. MERRILL,

"MRS. THOS. KINGSBURY,

"MRS. O. T. TAYLOR,

"MRS. H. J. STODDARD,

"MRS. REV. E. W. PARKER (absent in India)."

The names of these eight women are engraved on a beautiful memorial window in Tremont Street Church, Boston. It occupies a large space immediately above the gallery in the church, and is as beautiful as a work of art as it is significant as a chapter of remarkable history. The window consists of five panels. On the one at either side are floral representations, mostly of the lily, while the other three contain the suggestive record which imparts to the window its unique interest. The central panel has, near the top, an illuminated crown, while below it is a suggestive cross. Below these symbols are the words: "The Woman's Foreign Missionary Society of the Methodist Episcopal Church was organized in this building, March 23, 1869." The two panels next the center are inscribed with the names of the eight women who on that day met in the convenient committee-room of the church and organized the Society.



MRS. CLEMENTINA BUTLER.

An opportunity had been extended the entire membership to share in perpetuating the memory of this wonderful beginning, by contributing to the expense of the memorial. The window was unveiled on the twentieth anniversary, when seven of the eight "founders" were present, and at the close of the afternoon program formally "received" the numerous

guests in the very room where this Society was started on its soul-saving mission. The opening devotional exercises of the occasion were conducted by Mrs. E. F. Porter, whose faith and heroism in the beginning of the work were an inspiration to the little band of workers. The Secretary of the New England Branch, Mrs. L. A. Alderman, in behalf of the officers and members of the Woman's Foreign Missionary Society the world over, formally presented to the trustees of Tremont Street Church—as custodians—the beautiful memorial window through their pastor, Rev. Dr. Brodbeck, who responded in a stirring address on the remarkable history of the Society.

Greetings from Mrs. Parker and Miss Thoburn were read; the Woman's Board sent congratulations, and Dr. Clara Swain spoke on her experiences in Khetri. Then Mrs. Dr. Daniel Steele read a poem, from which we extract the closing stanzas:

When yonder pictured crystal,
Through which the sunlight gleams,
Has faded like the phantoms
Of evanescent dreams;
When place shall be no longer
For this material sun,
In the new earth refurnished,
And the new heaven begun,—

Then shall memorial grander
Than human artists frame,
Commemorate forever
Each worthy founder's name.

To crown the hills celestial,
That monument shall rise,
And all the assembled nations
Behold with wondering eyes,

From glittering foundation,
Unto the topmost stone,
Builted of ransomed spirits,
Who stand before the throne.

From every land and people,
From every tribe and tongue,
Shall silvery, treble voices
Join the triumphant song,—
They who, from darkest midnight,
Bowed down with sin and shame,
Lifted by these and rescued,
Have trusted Jesus' name.

Such, our beloved sisters,
Shall your memorial be,
Its splendors multiplying
To all eternity.

At the evening meeting Mrs. Dr. Butler spoke briefly, the closing address being given by Dr. Butler, who described the "glorious vision" which he beheld while resting on the empty crystal throne in the king's palace, Delhi, December 20, 1857, when the last of the Mogul emperors was being tried for the murder of Christians. He claims, by divine suggestion there originated, not only the thought of an orphanage to care for the many children that would soon be left in misery and starvation, many of them the sons and daughters of the Sepoy race, but also of a Woman's Missionary Society in America, to send the means to help educate the orphan girls and carry the gospel into the secluded zenanas.

At that second meeting of the Society, held March 30th, a constitution was adopted embodying the recommendations of Dr. Durbin that the ladies should raise

funds for a particular portion of our mission work in India, perhaps also in China, and to leave the administration of the work to the Board at home and the mission authorities abroad.

The following were elected the officers:

PRESIDENT.

Mrs. Bishop Osmon C. Baker.

VICE-PRESIDENTS.

Mrs. Bishop Morris, Springfield, Ohio.
 Mrs. Bishop Janes, New York.
 Mrs. Bishop Scott, Odessa, Del.
 Mrs. Bishop Simpson, Philadelphia.
 Mrs. Bishop Ames, St. Louis, Mo.
 Mrs. Bishop Clark, Cincinnati.
 Mrs. Bishop Thomson, Delaware, O.
 Mrs. Bishop Kingsley, Cleveland, O.
 Mrs. Dr. J. P. Durbin, New York.
 Mrs. Dr. W. L. Harris, New York.
 Mrs. Dr. Thomas Carlton, New York.
 Mrs. Dr. Wm. Butler, Long Branch, N. Y.
 Mrs. Dr. T. M. Eddy, Baltimore, Md.
 Mrs. Dr. J. P. Newman, Washington, D. C.
 Mrs. Dr. Asbury Lowry, Jackson, O.
 Mrs. Dr. G. D. Carrow, Philadelphia.
 Mrs. Wm. H. Spencer, Philadelphia.
 Mrs. S. L. Gracey, Wilmington, Del.
 Mrs. Dr. E. O. Haven, Ann Arbor, Mich.
 Mrs. — Cook, Chicago.
 Mrs. Dr. D. P. Kidder, Evanston, Ill.
 Mrs. Rev. James Baume, Rockford, Ill.
 Mrs. Rev. David Patten, Boston.
 Mrs. E. F. Porter, East Boston.
 Mrs. Isaac Rich, Boston.
 Mrs. Charles Woodbury, Boston.
 Mrs. Albert Ellis, South Boston.
 Mrs. Rev. J. H. Twombly, Charlestown, Mass.
 Mrs. C. W. Pierce, Newton, Mass.

Mrs. Philip Holway, Boston, Mass.
 Mrs. Liverus Hull, Charlestown, Mass.
 Mrs. Lewis Flanders, Boston, Mass.
 Mrs. Benjamin H. Barnes, Chelsea, Mass.
 Mrs. Rev. C. N. Smith, Worcester, Mass.
 Mrs. Rev. Dr. E. Wentworth, Pittsfield, Mass.
 Mrs. Rev. E. Taylor, Portland, Me.
 Mrs. Rev. Dr. Joseph Cummings, Middletown, Conn.
 Mrs. Rev. Mark Trafton, Providence, R. I.
 Mrs. Benjamin Badger, Concord, N. H.
 Mrs. Paul Dillingham, Waterbury, Vt.
 Mrs. General Clinton B. Fisk, St. Louis, Mo.
 Mrs. Lee Claffin, Hopkinton, Mass.
 Mrs. Governor William Claffin, Boston.
 Mrs. Rev. Dr. G. M. Steele, Appleton, Wis.

MANAGERS.

Mrs. Edward Otheman.	Mrs. Henry Bowen.
Mrs. William B. Merrill.	Mrs. L. J. Hall.
Mrs. M. E. Cushman.	Mrs. — Frost.
Mrs. Dr. Woodvine.	Mrs. Dr. Mayo.
Mrs. E. M. Howe.	Mrs. D. W. Gardener.
Mrs. George L. Brown.	Mrs. L. H. Daggett.

RECORDING SECRETARY.

Mrs. B. J. Pope, 47 Rutland Square, Boston.

ASSISTANT RECORDING SECRETARY.

Miss S. F. Haskill, 37½ Beacon Street, Boston.

CORRESPONDING SECRETARY.

Mrs. Ruby Warfield Thayer, Newtonville, Mass.

TREASURER.

Mrs. Thos. A. Rich, 706 Tremont Street, Boston.

AUDITOR.

Mr. James P. Magee, 5 Cornhill, Boston.

On account of declining health, Mrs. Thayer resigned, and Mrs. W. F. Warren, Cambridgeport, Mass.,

Mrs. E. W. Parker, India, and Mrs. Jenny F. Willing, Rockford, Ill., were elected Corresponding Editors.

The first public meeting of the Society was held in the Bromfield Street Church, Boston, May 26, 1869, presided over by Governor Claflin. Addresses were made by Drs. Warren, Butler, and Parker, the last two, returned missionaries from India, setting forth the great need for such a Society. At the close, the women held a special meeting, and voted to send out their first missionary. This was an important hour in the history of the Society. With large faith in God and in their work, but with very little money in the treasury, they took this advanced action. Miss Thoburn, of Ohio, had been highly recommended by the Missionary Secretaries of the Parent Board, and others, and, after a general discussion, one of the committee, Mrs. Porter, said: "Shall we lose Miss Thoburn because we have not the needed money in our hands to send her? No, rather let us walk the streets of Boston in our calico dresses, and save the expense of more costly apparel. I move, then, the appointment of Miss Thoburn as our missionary to India." And they all said, "We will send her." Part of the money for her expenses was borrowed, but it was soon paid. Very soon after this came an appeal from our missionaries in India for a medical woman, if such could be found, to take charge of a medical class which had been organized in the Orphanage at Bareilly. The hope was expressed that such a person might find her way into the zenanas, help the sick and suffering who were without any medical attention, and thus be able to present the gospel to them. This seemed rather a heroic venture. In a few months the

name of Miss Clara A. Swain, M. D., was presented. The highest testimonials were given to her ability, and she was accepted for this responsible undertaking. These two representatives, Miss Thoburn and Dr. Swain, sailed from New York November 3, 1869, *via* England, for India, and reached their destination early in January, 1870.

Farewell meetings had been held in Boston and New York of thrilling interest. In those early days it was not always easy to get a gentleman to preside at a public meeting of this sort, and the brethren asked in the Boston "Farewell," who had other engagements, were only equaled by the Scripture story of the wedding guests. Gilbert Haven, always ready to champion the weak, did not refuse, and presided on this occasion, which developed great enthusiasm, and was hallowed by many prayers. Another farewell meeting was held in old Bedford Street Church in New York, from which Ann Wilkins had gone to Africa in 1836, and its walls never held a greater, a more enthusiastic, or a more sympathetic audience than gathered on the evening of November 2, 1869, to see and bid God-speed to the pioneer missionaries of the Woman's Foreign Missionary Society, and at fifty cents a ticket too! In its pulpit sat Drs. J. M. Reid, Durbin, Harris, and Butler; and in its chancel, on the pulpit steps, and wherever there was room, sat a host of ministers from New York and adjacent cities, to see this strange thing that had come to pass, when two young women would leave their home and friends to sail thousands of miles away to a foreign shore, with no pledge of support save that of a handful of women!

The work of organization went bravely on. Aux-

iliary Societies sprang up everywhere, and missionary enthusiasm was kindled in the home and in the Church. Lynn, Mass., claims to be the first to respond, several Churches uniting in one Auxiliary. At first, in many of the cities, only union Auxiliaries were formed, as was the case in New York, when on June 9th, in the chapel of St. Paul's Church a Society was organized auxiliary to the one in Boston. Brooklyn churches organized June 19th; then followed, in 1869, Bedford Street, Albany, Sing-Sing, and Troy. Journeying westward, the first Auxiliary in Ohio was organized in St. Clairsville, by Miss Thoburn, after her appointment as the first missionary of the new Society. Then followed five others in their order—St. Paul's, Delaware; Bellaire; Mt. Auburn, Cincinnati; Wheeling, West Virginia, and William Street, Delaware.

Proceeding to Chicago as a center, we find Mrs. Jeanette G. Hauser, a returned missionary from India, then in Milwaukee, was in correspondence with Mrs. Parker in relation to the founding of the Society, and had promised her hearty support. As soon as she learned that the organization was really effected, she set out to have an Auxiliary in Milwaukee. Early in June she had secured ten members, collected the fees, and had thirty subscriptions to the *Heathen Woman's Friend*. Sunday evening, June 20th, Mrs. Jennie F. Willing organized an Auxiliary in Rockford, Ill., with twenty-five members and forty subscribers to the *Friend*, and on the morning of that same day a notice was read in all the Methodist Churches in Milwaukee, calling the pledged members, and any others who would join, to meet on the following Wednesday and elect officers.

Mrs. Willing was invited to visit St. Louis, and on April 3, 1870, Auxiliaries were formed in Union, Trinity, and Central Churches.

Love and zeal deepened as the work was laid upon



MRS. JENNIE F. WILLING.

the Churches. The method adopted for raising funds and prosecuting the work of the Society was not by public collections for special work, but by every Christian woman laying aside two cents a week, or the payment of one dollar a year, which should constitute membership. So small was the amount that all

women, even the most humble, could have a share in the work. The aim was to have an Auxiliary in every Church, and every woman a member. This was the first *organization of the littles* that have continued to make a full and steady stream of beneficence. Not only was the seed sown in cities and villages, but at camp-meetings also. September 17, 1869, according to the receipts of the Treasurer, Mrs. Rich, the first money given at a camp-meeting was at Sing-Sing, N. Y., when several women contributed the sum of twenty dollars, and were thereby constituted life members. Others gave varying amounts, which, altogether, aggregated \$278.25.

REVISED ORGANIZATION.

The original plan of leaving the entire management of the work at home to the General Society or Parent Board, and of the work abroad to its missionaries on the field, proved within the first year impracticable through the rapid growth of Auxiliaries, and the fact that the whole scheme was based upon a constant and systematic gleanings of small sums, impossible to accomplish except by special methods. Therefore, what had been planned to meet the requirements, so far as could then be anticipated, was found to be inadequate to meet the necessities of the growth of the work.

Hence, in December, 1869, a new constitution was framed, on another plan, arranging for co-ordinate Branches, comprising certain districts with headquarters at specified cities. The legislative power was vested in a General Executive Committee, composed of the Corresponding Secretary and two delegates

from each Branch, who should meet annually and have the general management of the affairs of the Society. This new constitution, outlining a plan of work so admirable that there has never been occasion to change it in any important detail, was submitted to the Parent Board Missionary Society for its approval and sanction, which it received. This comprehensive plan included, in 1895, some 6,223 organizations and 153,584 individuals, through whom, in steadily increasing amounts, about \$3,500,000 has been realized, the money collected and applied directly to the work abroad without the intervention of a single salaried officer.

The work of Branch organizations went rapidly forward in the following order: New England, March 10th; New York, June 10, 1869. Philadelphia, March 3d; Northwestern, March 17th; Western, April 4th; and Cincinnati, April 6, 1870.

In districting the Church, provision was made for the organization of Branches in the Southern and Pacific States. In what follows, for a time I shall keep close to the guidance of Mrs. Gracey's "twenty years" of history.

A year soon passed—a year of labor, of new experiences; a year in which prejudices had to be overcome among both ministers and members of the Church; for some feared that the Society in its operations might interfere with the collections of the Parent Board. The women who were working had not been trained in business methods, but they realized they were being divinely led.

The time drew near for the first annual meeting under the revised constitution. It was a gathering

looked forward to with the deepest interest. Women who had been called out from the quiet seclusion of their homes to do this untried work, were to assemble from all parts of the country to rehearse their experience. They had undertaken a work requiring human love and superhuman faith. The objects of their prayerful interest were thousands of miles away, far over the seas—women they had never seen. They had tried, during the year, to represent their condition to the women of the Church. They were to report their success in gleaned financial fields and in gathering the sheaves which had been let fall, “some of the handfuls, of purpose, for her.” This gathering meant much, and many eyes were turned towards the meeting-place of the tribes, and many hearts were uplifted in prayer.

The first General Executive convened in Boston, at the house of Mrs. T. A. Rich, April 20, 1870, and the six organized Branches were represented by the following persons: The New England Branch, by Mrs. W. F. Warren, Mrs. Dr. Patten, Mrs. L. Flanders; the New York Branch, by Mrs. William Butler, Mrs. H. B. Skidmore, and Mrs. J. Olin; the Philadelphia Branch, by Mrs. J. T. Gracey, Mrs. A. V. Eastlake; the Cincinnati Branch, by Mrs. E. W. Parker, who had just organized that Branch; the Northwestern Branch, by Mrs. J. F. Willing, Mrs. F. Jones; and the Western Branch, by Mrs. L. E. Prescott. Mrs. Dr. Patten presided at this meeting. The report showed that \$4,546.86 had been raised during the year, and one hundred Auxiliaries had been organized. On Thursday, April 21st, an anniversary was held, and four returned missionaries were present, who, with

others, made addresses on different phases of the foreign work and its home development. During the session of this committee, estimates from India were received asking for \$10,000, which was appropriated; and \$300 was appropriated to China for work in Foochow, Kiukiang, and Peking. This seemed a large task to undertake. The previous year had been successful, possibly because the enterprise was new; but would it be wise to attempt to raise so large an amount for another year? But these were women of large faith, and Mrs. E. W. Parker made a motion that the amount for the coming year be made \$20,000. The motion was unanimously adopted. It seemed almost impracticable for an association of ladies pledged to make no special efforts, like church collections, toward raising money, but simply by membership dues and private donations, to bring together in so few months so many thousands of dollars. This amount of money was apportioned among the Branches as follows:

New England,	\$3,000
New York,	6,000
Philadelphia,	2,500
Northwestern,	6,000
Cincinnati,	1,800
Western,	700
	<hr/>
	\$20,000

Previous to this, some money had been paid over to Dr. Harris for the support of a Bible-reader in Moradabad, which was really the first work actually adopted by the Society.

The Girls' Orphanage at Bareilly, India, in which, at that time, were about 150 girls, was made over by

the General Missionary Committee of the Church to the Society at this meeting. Reports were made concerning girls' schools that had been opened at special stations, and Bible women employed during the year. The magnitude of the work became clearer at this meeting than ever before. These women went out to the work of another year, burdened but hopeful, to make a combined movement forward. The next year the work became more thoroughly systemized at home, and they began to "strengthen the stakes and lengthen the cords."

At the second session of the Committee, which convened in Chicago May 16, 1871, we find the number of Auxiliary Societies increased to 614, and over 26,000 members, and not only the \$20,000 in hand, but \$2,000 more. The first business was the division of the Philadelphia Branch territory, ceding to the Baltimore ladies the territory of Maryland, the District of Columbia, and Eastern Virginia. These had given up their former organization, under which they had earnestly worked for years in behalf of the mission at Foochow, China, and had reorganized as a Branch of the Woman's Foreign Missionary Society. During this session came the news from Georgia that the eighth Branch had been formed. It received, according to request, permission to establish headquarters at Atlanta, Georgia.

The estimates which came from India this year were nearly double in amount those of the previous year. This budget included the cost of sending out several new missionaries, and the support of those already in the field, and increased appropriations for schools and Bible-readers. China now asked to be heard. From Peking a petition was received for

over \$5,000; besides, they desired the support of lady teachers and of school-work. Two ladies were appointed for Peking. In the autumn of 1870, Miss Fannie J. Sparkes had gone to join Miss Thoburn and Dr. Swain in India. From these ladies, and from the faithful wives of the missionaries, there came most encouraging and inspiring reports of the work in the mission field, proving that the year's labor, here at home, in collecting funds, had been balanced by a year of constant activity in the mission, the results of which had been in every respect as great as those of the home workers. Miss Thoburn, at Lucknow, had organized schools, and put them in excellent operation; made many personal visits to the native women, and superintended the work of Bible-readers. Miss Swain's medical ability had had constant exercise, gaining for her admission to many places which otherwise had remained resolutely closed, and preparing the way for others to follow, and care for the good seed sown. The class of girls she had under medical instruction made good progress.

In these early days a word of encouragement meant very much. The bishops, almost without exception, most heartily indorsed the work of the Society, some of them enthusiastically addressing public meetings. Others, whose indorsement and commendation are a matter of record, are the Missionary Secretaries, Drs. Durbin and Harris; the Board of Managers of the Missionary Society; the Maine Conferences; Cincinnati Methodist Preachers' Meeting, through the President, Granville Moody; Boston Preachers' Meeting, through its President, George Prentice; India Mission Conference; Dr. J. M. Trimble, always a warm friend and safe counselor; educa-

tors Warren, Cummings, Cooke, Donelson, Bugbee, Kidder, Raymond, and E. O. Haven; editors Lore, Merrill, House, Wiley, Reid, and Gilbert Haven; also Drs. Dashiell, Olin, Fowler, Hatfield, Spencer, and Mrs. Wittenmeyer and Frances E. Willard.

The missionaries of the General Society were always sure allies. Conspicuous among them, at first and through all the years, may be mentioned J. M. Thoburn and S. L. Baldwin.

In 1873, very earnest applications were received for extending the work into Mexico and South America. In 1877, Italy and Bulgaria were opened by the employment of Bible-readers at various points.

In all these fields, every Christian agency was utilized for reaching and saving the women and girls. Direct evangelistic work through missionaries, Christian women, and Bible women; indirect evangelistic work, by establishing and sustaining day and boarding schools; through benevolent agencies, such as orphanages and medical work, carried on by American and native workers; the establishment of hospitals and dispensaries; and by creating a native Christian literature. At the close of 1879, or first decade, we find the work well established in India, China, Japan, Africa, Italy, South America, and Mexico: with 38 missionaries in the field, 200 Bible women and native teachers; 6 hospitals and dispensaries; 15 boarding-schools, with 696 pupils; 115 day-schools, with nearly 3,000 pupils; 3 orphanages, with 347 pupils, and two homes for friendless women, the annual appropriation for the work having increased to \$89,000. Homes had been built for the missionaries, school-buildings erected, and permanency given to every branch of the work.

CHAPTER II.

INCREASING ACTIVITIES.

THE history of the Society for the next ten years is simply that of continued and increased activities as the way opened, and as there came the ability to occupy. Every effort was made to establish and strengthen the work in hand. Into all fields more missionaries were sent.

At the Committee meeting in Buffalo, in May, 1881, the time of the annual meeting was changed so that the financial year would conform to that of the Parent Board. In 1883 the German work was commenced, which has since extended to Switzerland and Germany. The territory of the Western Branch was divided into three separate Branches; viz., the Des Moines, Topeka, and Minneapolis. Possibly the most important part of the work that year was the establishment in India, by the Society, of an illustrated Christian paper, called *The Woman's Friend*. In 1884 the first missionary was sent to Bulgaria. The Society was incorporated that year under the laws of the State of New York. In 1885 a missionary was sent to Korea.

The Society, on learning of the neglect and threatened obliteration of the grave of Ann Wilkins, one of the pioneers of woman's missionary work, took action to provide a suitable resting-place for the remains of the honored dead. A magnificent site was donated by the trustees of Maple Grove Cemetery,

Long Island, and a beautiful memorial service was held on the interment, June 19, 1886. Bishop Harris read the impressive burial service, and Dr. J. M. Reid, Missionary Secretary, made the address. Rev. Stephen Merritt removed the remains, as a loving service. Mrs. Kennard Chandler says:

"On opening the grave, we found the casket, in which Ann Wilkins had rested for nearly thirty years, perfect and entire. Its plate bore the inscription: 'Ann Wilkins. Died November, 1857. Aged 51 years, 4 months, 13 days.'

"With reverent hand the undertaker removed the precious remains to the casket we had brought. He remarked, 'Here is her right arm.' 'Give it to me,' I said; and as I pressed it in my own, I gave this living hand in renewed consecration to the cause she loved so well, and kneeling over that wide-open grave, filled with the pure air of heaven, baptized with the glorious sunlight, across the more than a quarter of a century since that tired hand had rested on her breast, there came to me a quick vibration, almost as though the harp held by her magic hand had throbbed a double note of praise. O hands, that ministered to the lowliest, now striking clear notes of praise on harp whose quivering chords send out endless notes of melody! O feet, so many times weary with the march and countermarch of life, now laving in the crystal river, now tarrying beneath the tree of life, whose branches, full-clustered, hang low, and now flying with speed, some angelic message of love to convey! Upon her head I placed my hand—head that ached and eyes that wept, as she cried, 'O, Africa! Africa! would that I might gather thee into the fold!' The crown rests now upon thine

uplifted brow, how richly studded with flashing jewels!"

The monument bears the following inscription: "Here lies Ann Wilkins, a Missionary of the Methodist Episcopal Church to Liberia, from 1836 to 1856. Died November 13, 1857, aged 51 years. Having little money at command, she gave herself. Erected by the Woman's Foreign Missionary Society." The cost of the monument was \$319.05. This amount was contributed by the various Branches.

During the session of the seventeenth General Executive Committee in 1886, in Providence, tidings came of the death of that most honored veteran in missionary service, Miss Beulah Woolston, and the following was placed on record:

"Resolved, That we recognize in the sisters Woolston the pioneers of that distinctive work for women in the mission field of our Church which is now its crowning glory; that we believe, chiefly to the consistent beauty of their lives, the faithfulness of their labors, their spirit of self-sacrifice in the service of their Master, are due the solidity and success of our work in Foochow. They laid the foundations; others have entered into their labors."

The two sisters, Miss Beulah and Miss Sarah Woolston, sailed for China, with other missionaries, October 4, 1858. After a voyage of one hundred and forty-seven days around the Cape of Good Hope, they landed at Shanghai, February 27, 1859, and reached Foochow March 19th. They were sent out by the Parent Board, but their work was supported by the "China Female Missionary Society" of Baltimore, until the organization of the Woman's Foreign Mis-

sionary Society, when it was transferred to it. In 1882, both of them, much broken in health, returned to the United States. October 24, 1884, Miss Beulah fell asleep in Jesus.

A memorial from the Pacific Coast was received in 1888, by the Committee, asking for the organization of a Pacific Branch, which was granted, and thus the work spreads from the Atlantic to the Pacific. Among the measures of special importance in 1889 was the appointment of a German editor for the *Heiden Frauen Freund*, and Miss Margaretha Dreyer as Superintendent of German work, and entitled to membership in the Committee; arrangements for a child's monthly; the revision of by-laws, incorporating among others, the resolution that the first year of missionary life shall be largely devoted to study, and that the salary shall be \$200 less than subsequent years.

A new experience came to the Committee in its twentieth year. One of the leaders had fallen at her post. The Northwestern Branch had lost its standard-bearer. Mrs. E. A. B. Hoag, the efficient Corresponding Secretary, died at her home in Albion, Mich., September 26th. Loving the Master and loving His work, she sacrificed comfort and strength to serve.

The Society had the largest income in its history to report at its twentieth anniversary—\$226,496.15, which was an advance over the preceding year of over \$20,000. There had been general advancement in all departments of this growing work. The total organizations were 5,531, with a membership of 135,229. There were *ninety-eight* missionaries in the various fields, and during the year unprecedented demands



MISS ISABEL HART.

came from mission fields for increased appropriations, almost overwhelming the Committee under the pressure.

The General Executive Committee, held in Kansas City in 1891, was memorable in that it was saddened by the sense of loss of one of its most active and efficient members, Miss Isabel Hart, who had been released from her sufferings September 5th. She was one of the first of the original Secretaries called home. She was missed in all the deliberations of the body. Clear in her discussions, practical in her suggestions, wise in advice, she was leaned upon, and looked up to by her associates.

"I shall still be remembered by what I have done."

Miss Hart has stood among the foremost workers, not only of the Society, but in all Church, benevolent and educational work. Her name carried with it something of the charm of her influence even to distant lands; for she inspired by her devotion, not only workers *for*, but workers *in*, our mission fields. With her pen she rendered valuable service to the cause of missions in her contributions to the Church papers and to the *Heathen Woman's Friend*, also in biographical sketches and popular leaflets. Mrs. Gracey prepared a sketch of her life, by the request of friends in Baltimore, which was beautifully bound in silver and white.

The Society in 1892 put itself on record against the opening of the World's Fair at Chicago, in 1893, on the Sabbath. The eleventh Branch was authorized, at that session, from the farthestmost bounds of the Minneapolis Branch, to be called the Columbia

River Branch. When the next annual meeting convened in St. Paul, in 1893, there were two present of those who were at the first meeting in 1870 in Boston. They were Mrs. Skidmore and Mrs. Gracey. The General Missionary Committee were in session in



MRS. J. T. GRACEY.

Minneapolis. In view of the hard times, that Committee sounded a retreat, and the Church retreated. Result, a decrease of over \$47,000 from the receipts of the preceding year. The Woman's Society made an advance of \$14,000, and at the close of the year 1894 the receipts totaled the sum of \$311,925.96, which was an increase of more than \$34,000. The

personnel of that twenty-fourth session, including its interested visitors, was quite remarkable. There were seven bishops and the wives of four, and the daughter of another, who were most valuable factors in the pleasure and profit of the meetings. There were also fifteen missionaries, representing seven fields of labor, as well as six others of the General Society. Some legislation affecting deaconess work was introduced, to the effect that all unmarried women employed by the Methodist Episcopal Church shall be sent through the Woman's Foreign Missionary Society, and all money given for this purpose shall be paid into the treasury of the Woman's Society, and that all matters pertaining to the property for Deaconess Homes shall be under the control of the Woman's Society. Ever mindful of the valuable service rendered by wives of missionaries, it was resolved that all such shall have a right to take part, and vote in all meetings relating to the business or work of the Woman's Foreign Missionary Society. The year 1894 marked an important epoch in the history of the Society—the close of the first quarter of a century—and was duly celebrated as a Silver Anniversary, special effort being made to make the occasion noteworthy by a free-will offering worthy of the cause. About \$25,000 enriched the treasury. The building of the Woman's College in Lucknow was to proceed as a memorial to Mrs. William F. Warren. Through fire, floods, labor troubles, and financial depression, the Society, in its twenty-fifth year, marched with steady step, placing in its treasury the magnificent sum shown above. Over 150 boxes were sent that year to the various mission fields—veritable object-lessons of

Christian love. Fifteen new missionaries were sent out, and twelve others accepted. The Society became a pioneer in Sumatra, opened new work in Paraguay, among the Bhotiyas, and in West China. There were present, at this session of the Committee in Washington, those who had helped to lay the foundations of the Society. They had ceaselessly since aided in carrying its burdens, and their prayers and their wisdom in council had through those years aided to guide the organization, till it has become a marvelous power in the Church and in the world.

Before the time for another annual meeting, the Society had lost one of its most helpful friends, Mrs. Adaline M. Smith, of Chicago, who went to be with Christ the morning of July 4, 1895. Her life had been a remarkable example of faithful Christian stewardship, giving away to various Methodist causes during the twelve years of her widowhood, \$135,428, or \$10,000 more than the valuation of her estate when her husband, Philander Smith, a godly and generous man, died. She had done this deliberately, prayerfully, most unostentatiously, and most wisely. India, China, Japan, and Africa join with us in the home land in sorrowing over her departure.

Three years before, Mrs. Elizabeth Sleeper Davis, of Boston, had been summoned to her reward. She was making a tour of the globe, visiting our mission fields, where she had founded schools and scholarships. Her long journey, of nearly two years, had brought her on her return as far as Berlin, Germany, and on the 8th of May, 1891, she heard the heavenly summons to cross over. Loving hands brought her body across the sea, and placed it beside her precious dead

in the cemetery at Augusta, Maine. Like her Master, she "went about doing good." She gave not only her money, but her hand, her heart, her love. The largest



MRS. ADELINE M. SMITH.

bequest the Society ever received; \$25,000 in 1894, was from the estate of Mrs. Davis.

The work of the Society and the cause of missions generally have been advanced on some unusual oc-

casions. Mrs. Mary T. Lathrap, when Conference Secretary, "preached the annual missionary sermon before the Detroit Conference in Ann Arbor." Mrs. L. A. Hagans, of Chicago, while traveling in Europe in 1886, attended the Swiss and German Conferences, and on being asked to speak in the interests of the Society—through Dr. Nippert, as interpreter—she proceeded to organize the women into a society, by proxy, their husbands, the members of the Conferences, giving their names. When Mrs. Bishop Newman was in Copenhagen, Denmark, in 1890, she lectured on the Woman's Foreign Missionary Society before a large audience of women, and organized a Society, which, in 1894, reported seventy members. Mrs. Mary C. Nind was sent to London to attend the World's Missionary Conference, June 9-20, 1888. Miss Franc Baker was one of three speakers (the other two being Chaplain McCabe and Bishop Walden) who gave addresses at the great missionary mass-meeting on Sunday afternoon, May 1, 1892, at the time of the General Conference in Omaha.

During the time of the Columbian Exposition in Chicago, in 1893, Mrs. J. T. Gracey furnished two important papers for the Congresses. "Woman's Work for African Women" was read at the World's Congress on Africa, in August; "Woman's Medical Work" was read at the Woman's Congress of Missions in October.

Miss Mary A. Danforth, returned missionary from Japan, spoke at Ocean Grove, Sunday morning in the summer of 1895, to an audience of ten thousand persons, the only lady ever invited to take the Sunday morning service.

CHAPTER III.

BRANCH HISTORY.

THE NEW ENGLAND BRANCH was organized in the chapel of Tremont Street Church, March 10, 1870, embracing the New England States, with headquarters in Boston. The annual meetings were held at headquarters until 1881. Since then they have been held in Haverhill, Springfield, Portland, Burlington, Lowell, New Haven, St. Johnsbury, Manchester, Meriden, Portland, and Lynn.

Mrs. Dr. Patten, the first President, served seven years; Mrs. Dr. Warren, twelve years; Mrs. Dr. Parkhurst, five years, when Miss Louise Manning Hodgkins was elected, in 1894.

Mrs. Dr. Warren was the first Corresponding Secretary. She served three years, and was succeeded by Mrs. Dr. Latimer for a term of one year, when Mrs. C. P. Taplin was appointed and served four years. Failing health compelled her resignation, and Mrs. M. P. Alderman, who had served as Conference Secretary four years, was elected, and has served in that capacity since June 11, 1878, with Miss Clara M. Cushman as home Secretary since October, 1892.

The Recording Secretaries have been Mrs. Daggett, Miss Fairfield, Miss Richardson, Mrs. Curtis, and Mrs. Buell.

Mrs. T. A. Rich served nine years as Treasurer; Mrs. Magee, ten years and a half; Miss Holt, from



CORRESPONDING SECRETARIES OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE M. E. CHURCH, 1889.

MRS. MARY C. NIND.
MISS MATILDA WATSON.

MRS. L. A. ALDERMAN.
MRS. MARY S. HUSTON.

MISS ISABEL HART.
MRS. SARAH E. CRANDON.

MRS. CHARLOTTE O'NEAL.
MRS. SARAH L. KEEN.
MRS. ELLEN T. COWEN.

October, 1889. In 1894, Conference Treasurers were elected.

THE NEW YORK BRANCH was first organized in the chapel of St. Paul's Church, June 10, 1869, prior to any Auxiliaries, although the first one was organized in Brooklyn the same day, with Mrs. Dr. W. L. Harris, President. The Branch was organized as an Auxiliary to the Society in Boston. Its officers were: President, Mrs. Wm. Butler; Corresponding Secretary, Miss Eleanor Burling; Recording Secretary, Miss Helen F. Smith; Treasurer, Mrs. John Elliott. Owing to the illness of Miss Burling's mother a change was made, and Mrs. George Lansing Taylor was elected Corresponding Secretary. When the revised constitution was adopted, March, 1870, the proper date of the New York Branch as such began.

The office of President has been filled successively by Mrs. William Butler, Mrs. Stephen Olin, Mrs. J. A. Wright, Mrs. S. L. Baldwin; that of Corresponding Secretary, by Miss Burling, Mrs. G. L. Taylor, Mrs. William Butler, Mrs. Wm. B. Skidmore; that of Recording Secretary, by Miss Helen F. Smith, Miss Henrietta H. Holdich, Mrs. O. H. Tiffany, Mrs. J. T. Crane, Mrs. J. H. Knowles; that of Treasurer, by Mrs. John Elliott, Mrs. J. A. Wright, Mrs. Orange Judd, Mrs. J. M. Cornell, Mrs. H. J. Heydecker.

In 1872, Mrs. Butler went with her husband to open missions in Mexico, and Mrs. Skidmore was elected to fill the office, which she has since held. Mrs. Knowles was also elected Recording Secretary that year, and with the exception of two years has held the office to the present.

The PHILADELPHIA BRANCH was organized March 3, 1870, and the first four years was called "Central Branch." The first officers were: President, Mrs. J. T. Gracey; Recording Secretary, Miss E. A. Townsend, who has always been her own successor; Corresponding Secretary, Mrs. Dr. Eastlake; Treasurer, Mrs. A. W. Rand. It is a little singular that the Branch has had four Presidents, Mrs. Gracey, Mrs. Keen, Mrs. Long, Mrs. Wheeler; four Corresponding Secretaries, Mrs. Eastlake, Mrs. Gracey, Mrs. Longacre, Mrs. J. F. Keen; four Treasurers, Mrs. Rand, Mrs. Whitaker, Mrs. Cahoon, Mrs. Bishop Foss. It is also interesting to note how Mrs. Gracey was associated with the earliest history of the Branch. She opened the first meeting (before organization); she made the first missionary address, was elected first President; her name stands first on the list of life members; the first "special work" was the support of an orphan named Annie Gracey. The first mite-box opened belonged to Mrs. Gracey's little daughter, and the first money paid out by the Branch Treasurer was to Mrs. Gracey "for expenses."

The NORTHWESTERN BRANCH was organized in Clark Street Church, Chicago, March 17, 1870, with 66 Auxiliaries and 3,750 members.* The Presidents elected have been Mrs. Bishop Hamline, Mrs. Governor Beveridge, and Mrs. I. R. Hitt since 1876, save

* The officers of this branch, whose portraits are given on the opposite page, are: in the top row, Mrs. Mary B. Hitt, Mrs. Sarah E. Crandon; in the middle row, Mrs. L. H. Jennings, Mrs. B. D. York; and in the lowest row, Mrs. Millie P. Meredith, Mrs. Gertrude Pooley.



OFFICERS OF THE NORTHWESTRN BRANCH.

one year, in 1882, when Mrs. Thos. A. Hill served. Mrs. Jennie F. Willing gave fourteen consecutive years as Corresponding Secretary; then Mrs. T. A. Hill, Mrs. E. A. Hoag, and Miss Mary Raridan, each served short terms, death coming to Mrs. Hoag while in office. Since 1889, Mrs. F. P. Crandon has been elected annually. The labors of the treasury department have been shared early and late by Mesdames Fowler, Queal, Miller, Horton, Crandon, and Preston, the Misses Mary E. Preston and Mary A. Gamble, and Mrs. B. D. York. Those who have been elected as Recording Secretaries are: Mesdames Kent, Danforth, Willard, Hill, Eddy, Quine, Fawcett, Miss Ella Patten, and Mesdames Calder, Henkle, and Jennings. Mrs. Calder served for eight years. Mrs. Jennings was elected in 1891. A First Vice-President was created in 1891, with Mrs. I. N. Danforth in office for two years; then Mrs. R. M. Pooley. A Secretary of the Home Department was also created in 1891, with Mrs. L. Meredith elected; and Conference Treasurers were also elected that year.

The CINCINNATI BRANCH was organized with five Auxiliaries, April 6, 1870, in Trinity Church, Cincinnati, by Mrs. E. W. Parker. Mrs. Bishop Clark was elected President, and filled the office over twenty-three years, giving to it her consecrated life and ripe experience. She had only laid down her work, it seemed, when summoned to the upper sanctuary, to be "forever with the Lord." Mrs. Bishop Joyce succeeded her, and in 1894 Mrs. Wm. B. Davis, daughter of Mrs. Clark, was elected.

Miss Delia Lathrop, Mrs. Gilbert, Mrs. W. A.

Gamble, and Mrs. Wesley Hamilton, in turn, served as Recording Secretary. Mrs. C. W. Barnes has been elected annually since 1886. The first Corresponding Secretary, Mrs. B. R. Cowen, left the Branch in 1872, and Mrs. R. R. Meredith filled the place one year. On her removal, Mrs. G. E. Doughty was elected. Two years later she was called home, and Mrs. M. B. Ingham took her place, and until 1878 prosecuted the work with vigor and enthusiasm. In April, 1878, Mrs. Cowen was again elected, and has held the office since.

Miss H. A. Smith, the first Treasurer, was obliged to resign in 1873, and Mrs. Wm. B. Davis for over twenty years was Treasurer. When she could no longer carry the burden, it was determined to have a receiving and disbursing Treasurer, and Mrs. J. C. Kunz and Mrs. Oliver Kinsey were elected.

The BALTIMORE BRANCH was organized, March 6, 1871, out of an older organization, the Ladies' China Missionary Society of Baltimore. When the affiliations of the two Societies took place, the officers of the newly-formed Branch were those who had served so well and so faithfully in the old Society. Mrs. Frances A. Crook, President; Miss Isabel Hart, Corresponding Secretary; Mrs. E. Hamilton, Treasurer; Mrs. S. Morgan, Recording Secretary.

In 1891 this strong and beautiful chain was broken. The first link removed was Mrs. Hamilton, who passed to her reward January 7th, her cloak falling upon the shoulders of her daughter, Mrs. E. R. Uhler. September 5th, Miss Hart received the victor's crown, and was followed by Mrs. Crook in November. Mrs.

E. B. Stevens and Mrs. A. H. Eaton were elected to fill the vacancies.

The WESTERN BRANCH was organized by Mrs. Willing, April 4, 1870, in Union Church, St. Louis, with the following officers: President, Mrs. Governor T. C. Fletcher; Recording Secretary, Mrs. J. N. Pierce; Treasurer, Mrs. Dr. W. A. Jones; Corresponding Secretary, Mrs. Lucy E. Prescott. By the action of the General Executive Committee in May, 1874, the headquarters were removed to Des Moines, and Mrs. Bishop Andrews was elected President; Mrs. E. K. Stanley, Treasurer; Mrs. W. W. Fink, Recording Secretary; the Corresponding Secretary remaining the same. In 1882 Mrs. Mary C. Nind was elected President and Mrs. L. B. James, Recording Secretary. The following year this Branch was divided into three Branches as follows:

The DES MOINES BRANCH was organized November 12, 1883. Its Presidents have been in turn, Mrs. Mary E. Orwig, Mrs. Mary S. Huston; Mrs. M. W. Porter, M. D., who died the following year after election; Mrs. C. C. Mabee, and Miss Elizabeth Pearson, elected in 1889. The Corresponding Secretaries have been elected in order: Mrs. Lucy E. Prescott, Mrs. L. D. Carhart, and Mrs. M. S. Huston, elected in 1887. The Recording Secretaries are: Mrs. L. B. James, Mrs. B. Gatchell, Mrs. L. E. McEntire, Mrs. C. D. Miller; Mrs. Gatchell was re-elected in 1892. Mrs. E. H. Stanley has served continuously as Treasurer since 1874; that is, nine years in the old Branch. In 1895 an assistant was elected, Miss A. H. Field. The territory of this Branch consists of two States.

The TOPEKA BRANCH was organized November 22, 1883, and the following officers were elected: President, Mrs. O. J. Cowles; Recording Secretary, Mrs. J. M. Torrington; Corresponding Secretary, Mrs. H. M. Shattuck; Treasurer, Mrs. M. J. Shelley. Mrs. Cowles removed from the bounds of the Branch at the close of the first year, and Mrs. Bishop Ninde, who was about to take up her residence there, was chosen President, filling the office for eight years, until her removal. Her successor is Mrs. C. C. Adams. In 1885, Mrs. H. M. Pattee was elected Corresponding Secretary; her successor was Miss Matilda Watson, in 1888. The office of Recording Secretary has always been filled by Mrs. Torrington. After seven years in the Treasurer's office, Mrs. Shelley was succeeded by Mrs. A. M. Davis in 1890.

The MINNEAPOLIS BRANCH was organized December 18, 1883, with one whole Conference, part of another, and two Mission Conferences; the largest in territory, smallest in numbers, richest in resources, vegetable and mineral, but poorest in money, stretching across the continent. The officers have been as follows: President, Mrs. Emily Huntington Miller, Mrs. Wardwell Couch, Mrs. C. N. Stowers, Mrs. M. H. Triggs; Corresponding Secretary, Mrs. Mary C. Nind, until 1888, then Mrs. C. S. Winchell. Mrs. Nind traveled over this vast domain from the Mississippi to the Pacific. In company with Mrs. Stanley, in 1885, a journey was made involving five thousand miles. She represented the various connectional interests of the Church, there being none of the Secretaries on hand at five Conferences and missions, over

which Bishop Harris presided. He was always sure to be present to hear her. Mrs. J. M. Head has continuously served as Recording Secretary. The Treasurers have been Mrs. W. M. Harrison, who died in 1886, Mrs. Couch, Mrs. Bishop Foss, Mrs. D. S. B. Johnston, Miss Lillian M. Quinby, and Mrs. W. M. McDonald.

The ATLANTA BRANCH was organized with thirteen members and fifteen subscribers to the *Heathen Woman's Friend*, in Loyd Street Church, Atlanta, September 25, 1871, with the following officers: President, Mrs. J. C. Kimball; Corresponding Secretary, Mrs. Ellie J. Knowles; Recording Secretary, Miss Ellen W. Coffin; Treasurer, Mrs. Dr. Fuller. Subsequently, on the removal of Mrs. Knowles, Mrs. Fuller became Corresponding Secretary. Their receipts were sent through the Cincinnati Branch.

The PACIFIC BRANCH was organized with sixteen Auxiliaries in 1889. The officers were: President, Mrs. J. P. Early; Corresponding Secretary, Mrs. Charlotte O'Neal; Recording Secretary, Mrs. L. C. Spencer; Treasurer, Mrs. M. M. Bovard, who has been succeeded by Mrs. S. F. Johnson, Mrs. D. C. Cook, Mrs. Z. L. Parmelee. In 1892, Mrs. Early, "the missionary mother," after years of feebleness, went to her heavenly home, and Mrs. Alice K. Stalker was elected. Mrs. O'Neal has served as Corresponding Secretary, except two years in 1891-92, when Mrs. E. M. Crow took the work. Mrs. Crow was elected Secretary of the Home Department in 1894.

The COLUMBIA RIVER BRANCH was organized December 7, 1892. The first Auxiliary had been organized in 1882 by Mrs. W. S. Harrington, in Seattle, and made tributary to the Northwestern Branch. Two years later all that northwest territory became part of the Minneapolis Branch. At the request of Mrs. Mary C. Nind, Bishop Walden, when holding the Conferences, appointed two Conference Secretaries for the Society. The Branch officers as elected were: President, Mrs. C. E. Locke; Corresponding Secretary, Mrs. M. C. Wire; Recording Secretary, Mrs. A. J. Hanson; Treasurer, Miss Lizzie Y. Wead. In 1894, Mrs. F. W. Osburn was elected Treasurer, and Mrs. A. N. Fisher Secretary of the Home Department.

METHODS.

At the beginning very little machinery was needed to carry on the work. Auxiliaries reported direct to the Branch Corresponding Secretary, and the work was easily held by one head and one pair of hands. But the rapid growth of the Society made some other plan necessary. First, Assistant, then State Secretaries were introduced. A District meeting was held on the Albion District in Michigan in 1870, and one in Athens, O., the Mansfield District, December 31, 1872; and this was the beginning of an invaluable source of strength. The Northwestern Branch made provision for this new system by preparing a constitution in 1877 for District Associations. In 1876 the same Branch substituted Conference for State Secretaries, which still further systematized perfection of work. Gradually these plans became the regular order, when Auxiliaries reported to District officers,

they to the Conference, and these in turn to the Branch Secretary. This may seem a little indirect, but what arrangement could have been better? Every member of the body has its own adaptation and adjustment to the body's wants and its own function and office, so that none can say to any other, "I have no need of thee."

Again, at first, Auxiliaries remitted to the Branch Treasurer; but this, too, seemed unnecessarily burdensome to some, as the matter of receipting quarterly to over twelve hundred Societies in one of the Branches must have become. Since 1886 the New York Branch has had two Treasurers until in 1894, and during a period of two or three years both the Cincinnati and the Des Moines Branches had Assistant Treasurers. In 1889 the Northwestern Branch elected Conference Treasurers, who receive the money from the Auxiliaries, receipt to them, and remit to the Branch Treasurer. The Philadelphia Branch elected Conference Treasurers in 1893, and the New York and New England Branches in 1894. The Cincinnati Branch elected a receiving and a disbursing Treasurer in 1893. These officers come under the legislation of Branches.

The Constitution provides that the Branch Treasurers shall forward the money to Foreign Treasurers, who are instructed to return receipts for remittances, and a statement of balance in hand, quarterly, to the Branch Corresponding Secretaries and Treasurers, and a full financial statement, annually, to the Official Correspondent of the specific mission field.

The appropriations for the foreign fields are paid on the basis of the currency of the country, the exchange therefrom accruing to home treasury, with the exception of the salaries of missionaries, which are paid on the basis of American gold.

The Northwestern Branch, conscious that its Secretary was bearing burdens of responsibility and correspondence too great for one woman, and believing that the best interests of the work could be subserved by a division of the labor devolving upon her, elected a Secretary for the Home Department in 1890. The New England Branch elected a Home Secretary in 1892, the Columbia River in 1893, and the Pacific Branch in 1894.

At first the District Secretary was the medium for the dissemination of missionary literature in many places, but the home side of the missionary work became constantly more complicated, and Bureaus of Literature were established, with a Secretary to supplement this work by the wider range of leaflets to be bought from all Boards as well as our own, letters from missionaries, pamphlets, periodicals, maps, and books of reference. This plan in turn gave way to Depots of Supplies, with an agent in charge, which in 1892 became general, each Branch adopting it. A majority have their rooms in connection with the Methodist Book-rooms in the several cities.

Some of the Branches from time to time have elected Young Ladies' Conference Secretaries, Superintendents of Bands, Organizing Secretaries, Branch

Organizers, and Itinerating Committees, the better to carry forward the work.

YOUNG PEOPLE.

A "JUVENILE MISSIONARY SOCIETY" was organized in Berea, Ohio, as early as 1873, which pledged \$30 to support a girl in some mission school. This was followed by Greensburg in 1875, Mansfield in 1876, the "Busy Bees," in Trinity, Cincinnati, 1877, and Troy, Ohio, in 1878. Others were organized in each of the Branches, until in 1895 there were 741 Children's Bands, the Cincinnati Branch leading with 152, the New England with 136, and the Northwestern with 114. There is a total membership of 13,412, the Northwestern having 2,758, and the New England 2,346 members. These children have been trained in intelligent methods. Many of them are as familiar with the names of our missionaries and their stations as most of the older members. Early in 1893 a life-membership certificate was issued for children on receipt of ten dollars.

In many places the YOUNG LADIES are associated with the Auxiliaries, but more frequently separate organizations have been formed. The work done by them has been educational, the results of which can not be calculated. Many have been led into a deeper spiritual life, through their connection with, and planning for, the work. The Central Young Ladies' Auxiliary in Detroit has for years been the banner Society. It was the first to get out an annual prospectus, and for some years took an annual pledge of \$400, which was duly appropriated by them at the be-

ginning of their fiscal year. Not only in churches, but in schools and colleges, have Auxiliaries been formed; and not only talents, gifts, and zeal laid upon the altar, but some of the students have given themselves to the work, and are now in the foreign field. The statistics for 1895 show 810 Young Women's Societies, with 16,157 members.

Making a place in our missionary fold for the tiny lambs of the flock had long been in the minds of some of our missionary leaders, and worked more or less. Hence, the LITTLE LIGHT BEARER movement in 1891 simply gave this thought more definite shape, and was heartily welcomed.

Mrs. Lucie F. Harrison, in the commencement of the year 1891, presented to the Executive Committee of the New England Branch the following plan: To invite our babies, under five years of age, to become members by the payment of twenty-five cents a year for five years, and suggested also that a new card certificate of membership be expressly prepared for these little ones to keep as a memorial. This plan was cordially welcomed, and 10,000 certificates were ordered, all bearing the stamp of the Methodist Episcopal Church. Soon other Branches began adopting the method, and using the enrollment cards, or certificates. Not only this, but many other denominations also began calling for them. This necessitated ordering more, making them undenominational; and from that time the interest has steadily increased. Thirty-two thousand were printed, and over 20,000 had been called for up to January, 1895. The movement was

officially indorsed in 1894, and the outfit made free to all.

Previous to the inauguration of the Little Light Bearers movement, perhaps no one had done so much to secure the interest of the little children as had Miss Clara Cushman, through her "Penny Helper" cards, with the "Forget-me-not," speaking to the heart. Mrs. Harrison has also issued a "Jewel Gatherer" card, to gather the pennies for missions.

Besides the missionaries sent out from this country, the Society has employed Miss Budden, whose father was one of the London Missionary Societies' representatives; Miss Phœbe Rowe and Miss Grace Stephens, Eurasians; Miss Cecilia Guelphi, a South American; Miss Blackmore, from Australia; Miss Lydia and Miss Amelia Diem, from Switzerland; Miss Jenny Locke, Japan; has accepted Dr. Hu King Eng, for China, and in 1896, two other Chinese girls—Miss Ida Kahn and Mary She—also educated in this country, will be ready as physicians. Added to these are Miss Elsie Wood, whose whole life has been spent in the South American Mission, and Miss Hettie Mansell, taken to India when a baby; Ruth Sites, only out of China long enough for her education; and Frances Wheeler, who was a very little girl when her parents became missionaries in China.

CHAPTER IV.

CAMP-MEETINGS AND OTHER ASSEMBLIES.

THE work of the Society has had earnest representation at many of the camp-meetings all through the country. We can only mention a few in this connection.

MARTHA'S VINEYARD.—As early as the summer of 1869 Mrs. Clementina Butler went to Martha's Vineyard, and awakened an interest in the women of India, so that the support of two Bible readers was secured. The following year the interest was renewed, mainly by the efforts of Mrs. Rev. J. H. Twombly. The required sum of \$60 was again raised for the Bible readers. Mrs. J. D. Flint, of Fall River, generously gave, unsolicited, \$100; Miss Belle Twombly collected \$20, to make Mrs. Mary D. James a life member of the Society; also \$9.30 for the *Heathen Woman's Friend*, and \$13.50 for orphan girls. The total amount for the season was \$202.80. We are without farther data for later years.

ALBION, MICH.—In June, 1870, Miss S. A. Rulison attended the State camp-meeting, "hoping in some way to interest the good women who should be present, so that each would be willing to organize an Auxiliary in her home Church. After a day or two she was invited to speak from the stand at eight o'clock in the morning. The audience was small, but there were more preachers than could sit on the stand." After

that service, a paper was handed her, signed by every presiding elder present, recommending her to all the Methodist preachers in Michigan for the privilege of addressing the people on the subject of Woman's Missions, and to aid in organizing Societies. Before the camp-meeting closed, Rev. D. D. Gillett, presiding elder of Albion District, called his preachers together, and made out a three weeks' program, including every charge on the district, to commence immediately at the close of the camp-meeting, arranging with the preachers to take or send her from one charge to another until the circuit was completed.

OCEAN GROVE.—At this charming "City of the Sea," during the camp-meeting in 1872, two meetings were held in the interests of the Society. An enthusiastic and prayerful spirit seemed to animate the ladies as they heard and talked of the progress of "Christian woman's work among the women of heathen lands." "The strong west wind, as it swept across the tabernacle, and touched the billows that rolled and foamed a few hundred yards away, must have carried to the East many a prayer and hope that will yet be fulfilled in India and China when the 'sea of glory shall spread from pole to pole.'" Two hundred and seventy dollars was given for "camp-meeting mercies," to be applied on the Woman's Hospital in Bareilly. Mrs. William Butler then organized the Ocean Grove Woman's Foreign Missionary Society, auxiliary to the New York Branch, enrolling 140 members and two life members. Mrs. Dr. E. H. Stokes was elected President, and has done much through all the years to infuse interest in the Society by her own zeal for the

cause. No special effort is made to secure members, the managers considering the prime object to be the spreading of missionary intelligence. Women return to their homes from this place, and become centers of missionary circles. Year after year, under the presidency of Mrs. Stokes, the work of this Auxiliary has been going on. Eternity alone can develop the extent of its influence. Through the kindness and Christian sympathy of Dr. Stokes, the Society has been permitted to hold an anniversary every year, and Anniversary-day has become one of the important occasions of the place. It is usually held on Sunday afternoon, when thousands are in attendance. On August 13, 1876, thirteen thousand persons were said to be present. Dr. Stokes had given the Sabbath morning hour. Dr. William Butler had been secured to speak, and his daughter Julia to sing in Spanish. By a pressure brought upon him just as the service was about to open, Dr. Butler was induced to say that he must address that immense audience in the interests of his own work, and speak for the Woman's Society in the afternoon. Surprise overcame their presence of mind, and, half bewildered by the sudden turn of affairs, the ladies were about to yield; but the one delegated to lead in prayer was not informed of the proposed change, and as she came before God she was impelled to offer a most earnest petition for Dr. Butler, "as he should speak for us to-day," and for his daughter, that "her lips might be touched with heavenly unction while she sang," and for Mrs. Butler, "so many miles away." There was power in that petition, and Dr. Butler said it compelled him to yield. One result of

his stirring address was a collection of \$375, and at a special meeting of the ladies, another one of \$187 to enable Dr. Butler to print the life of Alfred Cookman in Spanish.

The addresses on these anniversaries are made by returned missionaries, native Christians from mission fields, and others. In 1892 the twentieth anniversary was a season of power and interest, greatly increased by the presence and words of Dr. and Mrs. Butler. From the commencement, there were unmistakable evidences of the Divine presence, and all the services were aglow with spiritual fervor. The love-feast on Saturday night was at white heat. Most of the persons speaking were, or had been recently, in the mission field. The sermon on Sunday morning was by Dr. S. L. Baldwin, who announced the following text: "I entreat thee also, true yoke-fellow, help those women who labored with me in the gospel." He outlined the work of this Society, showed what it had done, and what it needed to meet the obligations continually pressing it, and did it in such a direct way that all hearts were touched, and each felt like asking, Lord, what wilt thou have me do? The financial result of all these exercises, including the Young People's Temple, which contributed between \$500 and \$600, amounted to \$1,899.62, by far the largest amount ever contributed for this object. In 1872 the amount given was \$95.25; in 1894, \$1,579.20. The total amount collected in the twenty-two years is \$21,427.11.

ROUND LAKE, N. Y.—A Society was organized at Round Lake in 1873, with 144 members, electing Mrs. Joseph Hillman President. That year Dr. Thoburn

was the principal speaker, though short talks were given by Bishops Simpson and Peck. In 1878 the anniversary was held during the Union Evangelistical meetings conducted by Mrs. Earle, Mr. Hammond, and Chaplain McCabe. Mrs. Hillman presided. Miss Fanny J. Sparkes was the first speaker, and Dr. J. P. Newman followed briefly. While the canvass for members was going on, Dr. Newman called for life members. Enthusiasm ran high. One thousand and fifty dollars was raised, including eight life members at \$20 each, the support of eight orphans, and a pledge of \$600 from a lady for Miss Sparkes's salary the next year in India.

CLIFTON SPRINGS.—For several years the Society of Clifton Springs invited the Women's Societies of the various denominations on the district to gather there for mutual aid and sweet counsel. At first these meetings were held in the audience-room of the church; but later the spacious pavilion would be crowded, until all around in the beautiful grove the eager listeners gave evidence of their deep enthusiasm in missions. Among those present from time to time were Rev. C. P. Hard, of India; Mrs. A. J. Brown, of Evans-ton; Mrs. Eddy, widow of the late Dr. Thomas Eddy; the Misses Woolston, after two decades in China; Miss Cameron, under appointment to Africa. In 1875 addresses were made by Mrs. Gracey, Mrs. Dr. Hibbard, and Mrs. J. H. Knowles. At the close Dr. and Mrs. Foster invited them to tea. After the delightful repast, the company was called to order, and Bishop Janes was introduced. He said the scene before him was "poetic." He commended the operations of the

Society, and said that as the Parent Society and this were working together so harmoniously, and as the marital relation was the most sacred and delightful on earth, he proposed that the nuptials of the two be celebrated. Dr. Foster then said, that, as the bishop had "gone courting," and as no man under such circumstances liked to go away without an answer, he would call on Mrs. Hibbard to reply, either accepting or rejecting. She replied that "she had been taught to be very honest in such matters, and she was now too old to change her habit in this particular. She confessed that she saw two insuperable obstacles to the match: the first was, they were *too near of kin*—the bishop had just called one the *Parent Society*—and, secondly, there was *too great a disparity in their ages*, the one being fifty years older than the other." She retired amidst great applause, but the bishop, undaunted, arose to say that "a courageous man was not to be disheartened by one refusal."

LAKESIDE, O.—In 1876, Rev. J. M. Thoburn organized an Auxiliary at Lakeside, under a tree. It has been kept up ever since. A Bible woman in India has been supported by this Auxiliary all these years. Florence Nickerson was converted here, and the following year received her "call" at the same place. Many missionaries have spoken at the anniversaries and on other occasions. Phebe Rowe's visit is still green in many memories. In 1881, Miss Thoburn was the speaker, and when she told her audience that Miss Ellen Warner was ready to go to India, and sorely needed there, but there was no money to send her, a preacher rose and said: "I know Miss Warner. She

can stand as peer with any teacher in this State, and if she is willing to give up her fine education and congenial surroundings for the lowest and most ignorant in a heathen land, I want to give the first \$25 to send her." In a few minutes \$400 was raised.

Elizabeth Russell, when there, carried away a substantial gift for Nagasaki, Japan.

Besides the Bible reader, help has been given to many objects of the Society, and Missionary-day is part of the program.

LANCASTER CAMP-MEETING, O.—While no special work has been carried on year after year at Lancaster camp-meeting, it has a history in this direction, and large gifts have been given to various places, or to missionaries. Among those whose names are connected with this camp-meeting are Mary Loyd, Lizzie Fisher, Anna Bing, Anna Jones-Thoburn, and Elizabeth Maxey. Much seed-sowing has been done on these grounds. At several other camp-meetings in Ohio missionary meetings are held each year and collections taken. The same is true in many States. Acton camp-meeting near Indianapolis, Des Plaines and Watseka in Illinois, Crystal Springs and Reed City in Michigan, and others, furnish speakers who represent the Woman's Foreign Missionary Society.

TIPPECANOE BATTLE GROUND, IND.—In the year 1882, through the influence of Mrs. Rev. Aaron Gourney, an Auxiliary of the Society was organized at the Battle Ground camp-meeting in Indiana. Each year since a Missionary-day has been part of the program. The Auxiliary has paid \$434 dues. Collections taken

at the anniversary meetings have been \$129.53 for medical education, \$30.25 for zenana paper, \$44.26 for Bulgaria, \$32.55 for Singapore, and \$60 for life members. Leaflets and other missionary literature are freely distributed. The following persons have given addresses: Mrs. Elizabeth Wheeler Andrew; Rev. J. C. Davison, of Japan; Rev. A. Marine, D. D., Miss Anna Downey, Miss Franc Baker, Rev. M. M. Parkhurst, D. D., Miss Thoburn, Rev. Messrs. Isham, Oldham, and Floyd, of India; Curtis, of China; Miss Forbes, of Japan; Dr. and Mrs. West, of Singapore; and General Cowen, of Cincinnati.

LAKE BLUFF.—The anniversary meeting at Lake Bluff Assembly grounds in 1886 was a memorable occasion. A special train of seven filled cars, six from Chicago and one from Evanston, carried over four hundred people to the grounds. In the forenoon there was an address by Dr. Alabaster, of Chicago, and a discussion of the "best methods of promoting the efficiency of Auxiliaries." In the afternoon Dr. Spencer gave very excellent service in securing a collection, and Dr. Thoburn gave a grand address. He also donated fifty cents on each of his "Apprenticeship" sold. One hundred copies were taken, and his donation, the collection, and the profits on the railroad tickets amounted to about \$300.

KANSAS CHAUTAUQUA.—In July, 1888, Miss Franc Baker conducted a four-o'clock Woman's Hour daily in the interests of the Woman's Foreign Missionary Society. On "India-day" short addresses were given by Dr. P. N. and Mrs. Buck and Rev. Dennis Osborne,

of India, and by Miss Mary L. Ninde, recently returned from a visit to our missions in India. Miss Baker also gave one of the platform addresses, speaking on missions at the eleven-o'clock hour.

SILVER LAKE ASSEMBLY.—An Institute of the Woman's Foreign Missionary Society was conducted by Mrs. M. N. Van Benschoten, at Silver Lake Assembly, July 29 to August 5, 1895. The meetings were full of interest and enthusiasm, and resulted in the support of four Bible women and one orphan in India, and the planning of four new Auxiliaries, besides the consideration of much more special work in India.

Mrs. Bishop Joyce conducted a Woman's Foreign Missionary Society camp-meeting in Tennessee in 1894.

The Wesleyan Home at Newton, Mass., for missionaries' children, made possible through the generosity of Hons. Jacob Sleeper and Alden Speare, was placed under the management of the Society in 1894; and the following year Miss Emma L. Harvey, whose health did not permit her return to India, became superintendent of the Home, with a family of from six to fourteen persons.

CHAPTER V.

LITERATURE.

THE HEATHEN WOMAN'S FRIEND.—At the very beginning of the Society it was proposed that a monthly paper be issued, and the following prospectus was printed: "The paper will be devoted more especially to the interests of the work among heathen women, and will be filled with interesting facts and incidents illustrating that work, furnished by those laboring in heathen lands. Information will be given concerning the customs and social life of the people, the various obstacles to be overcome in their Christianization, and the success which attends the various departments of missionary labor among them. The design is to furnish just such a paper as will be read with interest by all the friends of the cause, and one which will assist in enlisting the sympathies of the children also, and educate them more fully in the missionary work. The price of the paper will be only thirty cents per annum, so that it will be within the reach of all."

After the decision was reached to publish a paper, came the difficult matter of selecting an editor; a woman with ability and adaptability, with literary taste and clear judgment, that could launch a new enterprise such as this, and do it successfully. Choice fell upon Mrs. Wm. F. Warren. "She was then only twenty-five years old. At that time papers and magazines conducted by women were something of a

novelty, the field new and untried. With her characteristic energy she immediately went to work, and the first issue of the paper, starting modestly with eight pages, appeared in June, 1869." Mr. Lewis Flanders stood ready with \$500 to meet deficiencies, if at the end of the year it was needed. Other gentlemen also promised help. At the close of the first year its subscription list had reached four thousand; it paid all running expenses, and had a margin on hand. It was then enlarged to twelve pages. Mr. James P. Magee acted as general agent. A twenty-thousand edition was required in 1870. The subscription price was raised from thirty to thirty-five cents, and Mrs. L. H. Daggett was appointed agent. The July number in 1871 contained a map, giving all the missions of the Methodist Episcopal Church in India, in their relation to each other and to the great cities. It was prepared by Miss Thoburn, and is the first cartographic view of these important missions ever laid before the Church.

In July, 1872, four more pages were added, and it became a sixteen-page paper. Its circulation reached 25,000. During the first seven years a strong corps of contributing editors was annually elected. In May, 1872, the paper appeared with its first illustration. The engraving was that of the Mission House and Orphanage at Bareilly. Since then this has been a prominent feature. In 1875 the paper was increased to twenty-four pages, and a beautiful new heading, and the subscription price was raised to fifty cents, where it has since remained. In this year a new feature was added, called the "Home Department," the material being contributed by the Branch Secretaries. Volume

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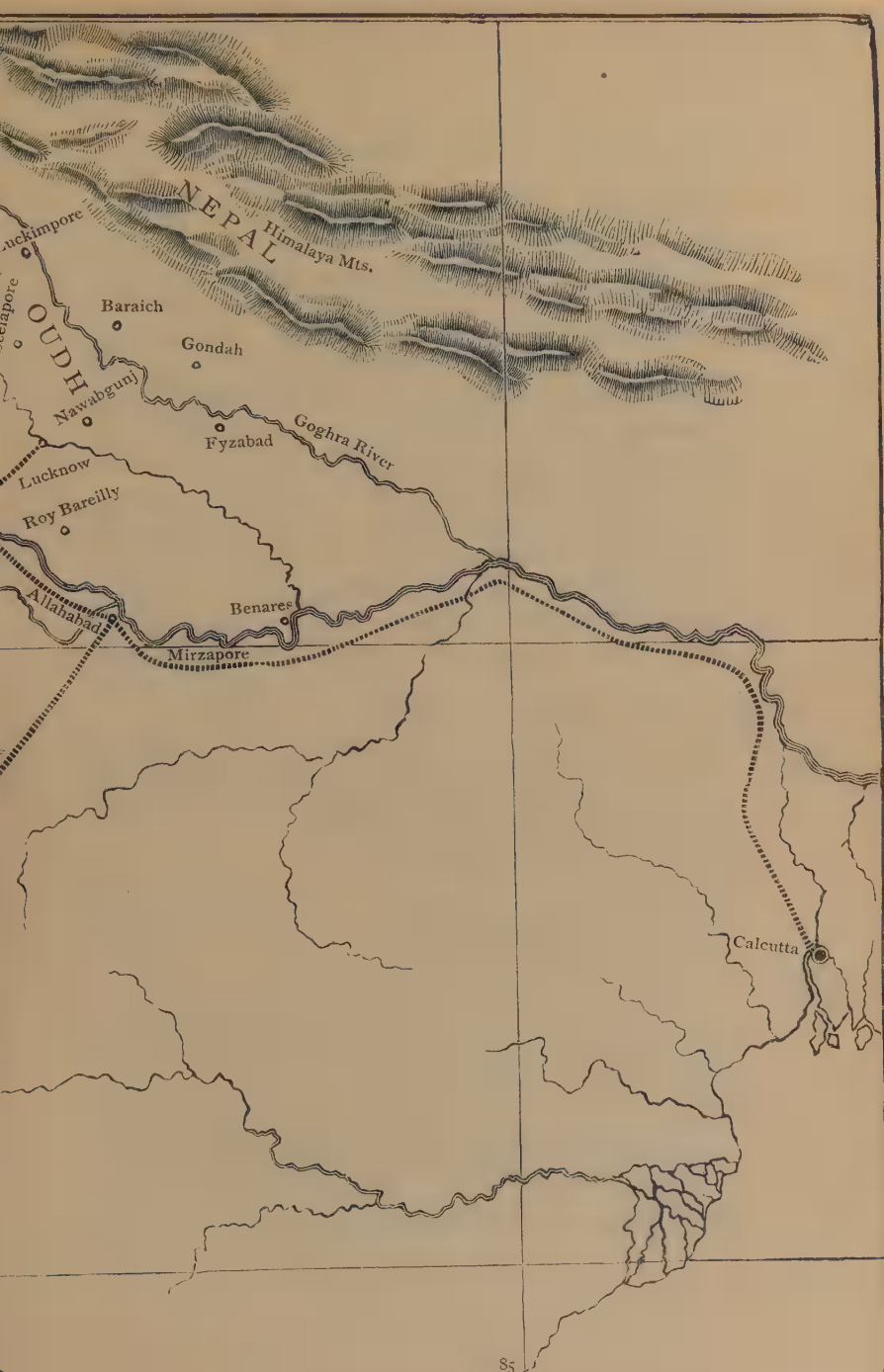
MAP
OF THE
MISSION STATIONS
OF THE
METHODIST EPISCOPAL CHURCH.

((IN))
INDIA
RAJPUTANA



SCALE OF MILES.





VIII began with the attractive addition of Mrs. Mary B. Willard as editor of the Children's Department. She filled this position most acceptably for two years, and was then reluctantly excused. During the tenth year, owing to financial depression, the subscription decreased to 13,388. Three years later the number again reached 20,000. In November, 1882, Mrs. Daggett's resignation was accepted, and Miss Pauline J. Walden, the present publishing agent, was again appointed. The paper has published full reports of the General Executive Committee in annual session, and the acknowledgment of all moneys to the Society through the Branch Treasurers, and kept the thread of the history of the work on every mission field abroad, as well as much of the detail of the work by the Auxiliaries at home.

Since 1878 it has furnished the outline of what is entitled the *Uniform Study* of each month, by means of which the women of the Societies unite in pursuing a systematic course of study of missionary subjects. It has received uniformly the heartiest commendation from missionaries and ministers and laymen. In 1880 the agent was instructed to send gratuitously a copy to each missionary, also to all the Methodist colleges and seminaries where ladies are admitted. Four more pages were added in 1886. The salary of the editor and the publisher was raised in 1888 from \$500 to \$700, and a sum sufficient to cover incidental expenses. The February number of 1893 contained an unwritten page with the name "Harriet Merrick Warren," and underneath two dates, "September 15, 1843—January 7, 1893."

"Widespread as Methodism was the bereavement

caused by the sudden translation of Mrs. Warren." For twenty-four years she had stood at the head of this enterprise. She had developed the paper so that it soon took rank as one of the model missionary periodicals of the world, and had reached the largest number of subscribers of any woman's missionary magazine published. After the death of Mrs. Warren, her daughter, Mrs. Mary Warren-Ayars, was appointed to take the mother's place. She accepted, "because in this way she could have the privilege of performing one more service for the mother who had gone before." In July the form of the paper was changed, as had long been contemplated, to that of a magazine, and contained thirty pages. In the Young Woman's Department was included a column of bright notes about "Other Girls," carrying out a desire expressed by the former editor. Mrs. Ayars carried on the work with ability and acceptability until the close of the year, thus rounding out a quarter of a century of editorial work on the same paper for her mother, and then declined a further appointment. At the General Executive Committee meeting in St. Paul, in November, 1893, Miss Louise Manning Hodgkins was unanimously elected to the important position of editor. She has introduced some new features, a department of "Family News," also a "Post-office Box," and has brought out some special numbers. The first was in March, 1894—the *twenty-fifth anniversary number*—which was embellished with photo-engravings of our founders, Mrs. E. W. Parker and Mrs. Wm. Butler; and first missionaries, Miss Isabella Thoburn and Dr. Clara Swain. The subscriptions in 1895 were nearly 22,000. It has always paid expenses and given

large sums to the Society. From 1882 to 1893 it contributed \$26,000 to other forms of work, and has aided in carrying the miscellaneous literature published by the Society, the annual reports, uniform studies, maps of our mission fields, life membership certificates for adults and for children, and a great variety of missionary leaflets. This remarkable showing deserves the commendation of every woman who believes in the business capacity of her sex.

During its journalistic career the paper has gathered into its friendly columns the best missionary thought of the century. To run through the list of corresponding editors in the early days, and, later, of its contributors, is to call to mind nearly all the leading women of philanthropic and missionary distinction in our generation.

LEAFLETS.—During the winter of 1877, in Auburn, N. Y., two women—Mrs. D. D. Lore and Mrs. J. T. Gracey—day by day discussed many things relating to the development of the Woman's Foreign Missionary Society, so dear to their hearts. Especially were they impressed with the need of missionary literature, that might be distributed among the women of the Church, that would give information concerning the work and its needs, and thus awaken a missionary enthusiasm, and they decided that this matter should be brought to the attention of the officers of the Society. Mrs. Lore was a delegate to the General Executive Committee which met that year in Minneapolis, and presented the matter of printing and disseminating missionary literature, but did not meet with the response these two had hoped. Some said, "We have

no money for such purposes;" and others, "No one will read missionary literature." However, after giving the matter some consideration, they appointed a committee of six persons, representing various Branches, with Mrs. Gracey chairman, but made no appropriation of money, which effectually tied the hands of the committee, who could do nothing but agitate the matter. At the following session of the General Executive Committee in Boston, the chairman stated the above facts, and the committee was continued, with instructions not only to print leaflets, but to arrange for lessons for the monthly meetings of Auxiliaries. Each Branch was authorized to appropriate \$25 from its provisional fund for printing the leaflets. The first work done was the publication of reports from two Bible women employed by the Society in India, laboring in Budaon. Others followed; but as it was an experiment, the committee moved cautiously, but found at the close of the year it had issued over 180,000 pages. At the meeting in Chicago in 1879, the committee was continued, and the same appropriation made. During that year there was a great demand for these leaflets, for they met a great want, and applications for them came from every part of the country, and from various denominations. The number of pages this year was doubled. At Columbus, O., in 1880, resolutions of appreciation of the work of the committee and expressions of helpfulness concerning the leaflets were passed, and the appropriation increased from \$25 to \$40 from each Branch. A request was also made that Mrs. Gracey should prepare a history of our ten years' Woman's Medical work, which she did, and had it ready when the Gen-

eral Executive Committee met in Buffalo the following year. The issue of leaflets that year amounted to 350,000 pages. These were all distributed gratuitously. At the meeting in Buffalo the committee was instructed to prepare a wall-map for use in Auxiliaries. It was this year, 1881, that the appropriation for this work was made from the surplus funds of the *Heathen Woman's Friend*, instead as formerly from the various Branches, and the sum of \$300 was named. This was increased to \$500 in 1882. Bible readings in connection with the uniform studies were recommended, and small maps for the General Annual Report. In 1884, leaflets in German, and those especially adapted to the needs of the young ladies' work were ordered published. During these years, the publication of leaflets was growing to great proportions, and the issue was from two to three million pages annually. The chairman edited all the leaflets, superintended their printing, and distributed them, unjustly taxing both time and strength. Other arrangements had to be made. There was also some modification in the distribution. For nine years these helps had been furnished gratuitously in another sense, and it seemed necessary that a nominal charge be made for all over four pages. During the year 1885, there were issued 473,230 leaflets, or 1,946,240 pages. Of these, there were thirty-six varieties, twenty-three that were new, while thirteen were reprints. At the General Executive Committee in Nebraska, 1887, the publishing interests were consolidated by the appointment of a Literature Committee, to take charge of the papers, and \$2,000 appropriated for the work. Five persons were appointed—viz., Mrs. Dr. Warren, Mrs. Gracey,

Miss Hart, Mrs. I. R. Hitt, and Miss Walden—who met for organization at the home of Mrs. Warren, in Cambridgeport, Mass., January 11, 1888, appointing Mrs. Gracey chairman, Miss Walden treasurer, and Miss Hart secretary. Mrs. Hitt was unable to serve, and the committee remained without modification until the death of Miss Hart in 1890, when Miss Mary L. Nind and Mrs. E. J. Knowles were added, Mrs. Knowles being appointed secretary. In 1893 the committee again met with another loss in the death of Mrs. Warren, when Mrs. O. W. Scott was appointed. At the organization of the committee, the publication of all matter was transferred to Boston. It is impossible to give a list of the literature issued during these years. The records show an expenditure of about \$20,000, and an issue of over thirty million pages. An idea of the expansion of the work is gained by the one publication, the Annual Report. The first one occupied only a page or two in the *Friend*. The story of the first year's work could be told in a few minutes. But in the twenty-fifth year, the work of heathen women and children has grown to such dimensions, and sent out its branches in so many directions, that an Annual Report of 172 pages does not tell the story.

The Woman's Friend.—India may be a land of books, voluminous and varied, but it has no literature fit for a woman to read, and the people have found a just defense for the illiteracy of the women in the immoral character of the literature of the land. In 1883, at the meeting of the General Executive Committee in Des Moines, a proposition was made by re-

turned missionaries that a Christian paper be established in the vernacular of the women of India. There were present Rev. Mr. and Mrs. Craven, Mrs. Parker, Mrs. Johnson, Rev. Mr. and Mrs. Badley, and Mrs. Gracey. The actual need for such a paper was set forth, and some suggestions and encouragement offered. The committee decided to undertake the enterprise, and instructed Dr. Craven, of the Mission Press in India, to take charge of it. During the meeting, Dr. Craven received a telegram from D. C. Cook, of Chicago, donating to him, for his general press-work in Lucknow, a steam-press worth \$2,250, and on this the zenana paper would be printed. In referring to the action of the committee, the late Miss Hart said: "Probably the wisest and most significant, as certainly the bravest, work undertaken at this fourteenth session of the General Executive Committee, was the plan to create an endowment of \$25,000 for the establishment of a zenana paper. That there should be a necessity for this, is the best evidence of the success of the work wrought among these women. When, about a quarter of a century before, our mission was planted among the twenty millions of people given us to evangelize in the Northwestern Provinces, probably there were not twenty women among them that could read. It was deemed a ridiculous, if not an impossible, thing. 'These missionaries teach our women to read,' indignantly and scoffingly cried a priest; 'why, next they will be wanting to teach our cows.' Certainly we need to publish a paper, then. But they have been, and are being, taught by the thousands; and we had to face the fact that we had established a reading constituency, and had given

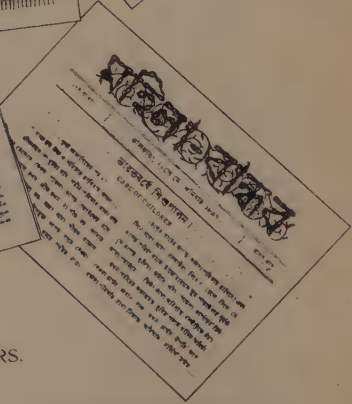
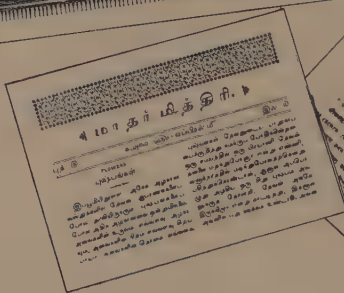
them almost nothing to read. We had created the want, and were bound to supply it. The question of first importance became, *What they shall read?* Then the further very practical question, *How this want was to be met?* Bound up as a Society to certain well-defined specific work, to be done in a specific way, with all the means raised in the ordinary way pledged to this work, certainly some extraordinary method must be adopted to meet this extraordinary demand. But the time was auspicious. What could have been more fitting, as Methodist women, than thus to celebrate our entrance into the second centennial of our Methodism? How could we have better attested our gratitude for all the way by which we had been led; for all the work that had been through us wrought, than to make this grand new departure in missionary enterprise? Then, was it not a goodly way in which to celebrate the entrance of our Church in its second quarter of a century of work in India? We commenced with nothing but prejudice and opposition. We had gathered about us a church, a community with Sabbath-schools and day-schools and boarding-schools and orphanages and hospitals, and all the appliances of earnest evangelistic and educational work. Yet one thing was lacking; aye, one thing was useful. And so we honored our centennial celebration as a Church, our quarter-centennial as a Mission, by supporting a missionary literature adapted to the wants of our women and the work."

The women of the Church were asked to give twenty-five cents each, and in five years the endowment was complete, Mrs. Sleeper Davis, of Boston,





की कथनं जनि दिन समाचार पत्रों में पढ़ी जानी है, यथाशील शीघ्र बुद्धि शीघ्र सही मुक्तो हुनि जयानत शीघ्र अपने हाराय मुक्तो का बिक बरने परल जय कि केने उँह पात्र कर रही है मं के क बिने पढ़ी नवीनत का



ZENANA PAPERS.

MOHILA BANDHUB (BENGALI).

RAFIQ I NISWAN (URDU).

MATHAR MITHIRI (TAMIL).

ABLA HITKARAK (HINDI).

MARATHI PAPER (MARATHI).

having given, as she promised, the last \$5,000 of the \$25,000 endowment. When Mrs. Davis was making a tour of the world, visiting the Methodist missions, she was privileged, in January, 1890, to go through the publishing-house in Lucknow, and see the various means and ways by which the paper is gotten up.

It is called the *Woman's Friend*, and is issued twice a month in four dialects—the Urdu, Hindi, Bengali, and Tamil—and contains editorials on the leading topics of the day, especially pertaining to the condition and needs of women; discussing such matters of interest as widowhood, infant marriage, and others of national importance; a picture of some noted building, place, or person, with a full description; also pictures of birds and animals; a continued story of the life of Christ, with an illustration for each number; columns for correspondence, for children, for medical notes; gems of thought, news notes, and Christian hymns, fill the pages. The first copy of the paper in Urdu appeared early in 1884. Miss L. E. Blackmar was elected editor but resigned in 1887, on account of the pressure of other work, and Mrs. B. H. Badley succeeded her as editor of the Urdu and Hindi editions published in Lucknow. The Urdu is called "*Rafiq-i-Niswan*;" the Hindi, "*Abla Hitkarak*." On Mrs. Badley's return to America in 1892, Miss Thoburn was appointed editor, which position she now holds. The Bengali edition, published in Calcutta, is called "*Mohila Bandhub*." Its first editor was Mrs. Meik; then, in 1889, Miss Kate Blair was appointed. The Tamil edition, published in Madras, called the "*Mathar Mithiri*," was edited by Mrs. Rudisill two years, until her death in 1889, when Mrs. George Isham became

her successor, until her return to America in 1890, when Miss Grace Stephens was appointed to the position, which she still holds. In 1893 a *Marathi* edition was ordered, if the funds warranted the expense; but it was finally made possible by an annual donation from the Erie Conference of \$250, and Miss Sarah De Line was appointed editor. It is published in Bombay. A paper was established in 1895, in Singapore, called *Sahabat* (Friend). It is printed in Romanized Malay. It is estimated that 20,000 women in the zenanas read these papers.

The Heiden Frauen Freund.—In 1885 the General Executive Committee provided for the publication of a German paper, to meet the want of the German constituency. For some time the German Secretary had realized the need of such help for the progress of the work and encouragement of the workers. The first numbers were sent out with much trepidation, but freighted with prayer, as it was a strange thing for a German woman to edit a paper; but the Lord opened the hearts of the people, and Miss Dreyer, the courageous Secretary, received much encouragement. She had had no previous preparation for such work; but trusting in God, she studied and worked on month by month, finding in Him her all-sufficient help. The present editor says: "As I look over the first little volume which lies before me, I am impressed with the wealth of material which this little four-leaf paper contains." The first number was issued in January, 1886, and in December there were 1,200 subscribers. In 1887 the paper was doubled in size in order to contain the mission studies. During

the years 1888 and 1889 Mrs. Warren, who had spent five years in Germany, and was an unusually good German scholar, became its editor. In 1888 Mrs. Ph. Achard, the present editor, visited Mrs. Warren, while a short time in America. As she was at the time preparing the *German Friend*, the two women talked together about its future and the good it was doing. Mrs. Warren said: "If you ever live in America, this will be your work;" but the answer came in dismay: "No, never, never can I do such work!" But when Mrs. Warren could carry the added burden and responsibilities no longer, editing all the time the English paper, and Mrs. Achard had come again to America to live, "What could I do," she asks, "but take up the work prompted by my great love for the editor, though with many misgivings as to my own ability, and go forward trusting in the Lord? and he has been an ever present help." In 1895, Mrs. Achard said to the writer: "I can not understand that the *Heiden Frauen Freund* is in my hands, if it was not for the words, 'My strength is made perfect in weakness.' I have often realized the help of my Lord in this work, and though imperfectly done, yet I am so thankful that the good Lord lets me help a little in His work." Year by year the number of subscribers has increased. In 1894 there were 2,882, a good percentage when we consider that among the 5,229 members quite a number take the English paper. There is evidence of much good accomplished through this little paper. In March, 1894, the German constituency celebrated the "Silver Anniversary" by an enlargement of the number for March, and each December number is also enlarged by four pages, to contain the proceedings of

the General Executive Committee. Mrs. Achard prays that "this little messenger may bring help and encouragement to the workers, interest those who stand afar, and be a means to spread out the gospel throughout the heathen world." This is the only missionary paper in the German Methodist Church of this country, and the only German paper in the world edited by a woman.

The Heathen Children's Friend.—After the Woman's Foreign Missionary Society was fully organized, the workers in various parts of the country saw the desirability of enlisting and educating the children as helpers. Bands were formed with this end in view; but with these new organizations a new question arose: "Where shall we find suitable reading matter for them?" Appeals from all sections came to the editor and publisher of the *Heathen Woman's Friend*, asking for something desirable for entertainments, for lessons, and for general information. A partial response was found to this demand, in the "Children's Department" of the *Friend*, and in Leaflets; but there was a gradually deepening conviction that nothing but a *children's paper* would give full satisfaction. In 1884, at the meeting of the General Executive Committee held in Baltimore, Mrs. Warren, the editor, and Miss Walden, the publisher of the *Friend*, with others who had become deeply interested in the project, made a definite proposition that the Society immediately establish a children's missionary paper. The matter was brought before the committee in proper form, was discussed, voted upon, and lost by two votes. The following year there was a similar discussion,



INDIA'S CHILDREN.

with a similar result; and it was not until four years later, in the Convention at Detroit in 1889, that a favorable decision was reached. The choice of an editor was also then considered, and the name of Mrs. Emily Huntington Miller, presented by Western delegates, was accepted. After mature deliberation, Mrs. Miller felt obliged to decline this appointment; and Mrs. O. W. Scott, of the New England Branch, was substituted. The name chosen for the new paper, by a majority of the Branch Corresponding Secretaries, was the *Heathen Children's Friend*, and in January, 1890, the first number appeared. It started as an eight-page illustrated monthly, attractive in general appearance, and received a hearty welcome from interested friends. Its list of subscribers the first year was 5,128. With the beginning of the second year it was enlarged to twelve pages, while its price remained the same—fifteen cents for single subscriptions, ten cents for a club of ten or more sent to one address. In five years it reached a subscription list of 17,000, with a fair prospect of increase. This bright little paper is filled with stories and sketches from our foreign missionaries, who give their best to the children. The home side of the work is not forgotten, as articles for recitations are constantly furnished, while reports of Bands occupy one page each month. Another page is devoted to "Our Lesson," while still another is set apart for the youngest *corps* of our great Mission Army—the *Little Light Bearers*.

TRANSLATIONS.—The literary work that is being accomplished by Methodist women in mission fields in translation, school and song-book making, and tract

writing, deserves more than an enumeration, since the circulation of Christian literature in heathen lands is one of the foremost demands of the age. Perhaps the married missionaries have done more of this work than those sent out by the Woman's Society. Of these latter we find the following translations: "Short Stories for Children," "The Christian's Inheritance," "Life of Susannah Wesley," "Life of Hester Ann Rogers," Clarke's "Scripture Promises;" also "Memorials of Christian Life during the Middle Ages" for the *Gokyo*, the Church paper, Miss M. A. Spencer, and the Woman's Department in the *Advocate*, Miss Holbrook, Tokyo; Commentary on the First Epistle of John and First Thessalonians; also, "Outlines of Bible History," Mrs. Caroline Van Patten, Yokohama; Mrs. Meyer's books for Children's Meetings, Miss Phelps; a book illustrating the moral teachings of the Bible, Miss Baucus; A Bible History, prepared and published by Miss Elizabeth Russell, Nagasaki, Japan; a School Geography, prepared by Miss Anna B. Sears, Peking, China; Berean Sunday-school Lessons into Italian, Miss Emma Hall, Rome; "Peep of Day," Mrs. M. F. Scranton, Seoul; A Bible Picture-book, from a Chinese translation by Mrs. Sites, Miss Louisa Rothweiler, Seoul, Korea; a Sunday-school Hymn-book, Miss Gertrude Howe, Kiukiang. She also edits a Children's Department in the *Central China Advocate*. The Misses Woolston, when in China, edited a child's paper, *Glad Tidings*, which Misses Johnson and Bonafield edit alternate months with A. B. C. F. M. School text-books, Miss Mary Robinson; Physiology, Dr. Lucy Hoag, Chinkiang. A sketch of the life of Susannah Wesley, "How to

Win Souls," and hymn translations, Miss Ruth Sites, Foochow, China. In Japan, in 1892, a system of prizes was awarded Japanese women by the missionaries, on suggested topics. Miss Mary Reed, after her exile to Chandag Heights, engaged in the work of translation. The Ten Commandments into Bhotiya (which has no written characters), Dr. Martha Sheldon. Miss Kate Blair edited *India's Young Folks*, and Miss Eva Foster, the *Malaysian Message*.

Other work has possibly been done which has not come to our notice.

BOOKS.—Of the books issued and sold in the interest of the Society by home workers may be mentioned: "Diamond Dust," Mrs. Jennie Fowler Willing; "Sister Ridnour's Sacrifice," Mrs. C. F. Wilder; "The Orient and Its People," Mrs. J. G. Hauser; "First Decade of the Woman's Foreign Missionary Society," Mary Sparkes Wheeler; "The Flowery Orient," Mrs. Bishop Newman; "History of Medical Work," Mrs. J. T. Gracey; "Rosario," Mrs. J. F. Willing and Mrs. E. J. M. Clemens; "Historical Sketch of the Northwestern Branch," Miss Franc Baker; "History of the Cincinnati Branch," Mrs. E. T. Cowen; "Bright Bits," Mrs. M. S. Budlong; "Flora's Graduation," W. E. Blackstone; "Gist," Lily Rider Gracey; "The Bishop's Conversion," Mrs. Ellen B. Maxwell; "Glimpses in Chinese Homes," Miss E. U. Yates; "Famous Filials," and "Boats and Carts," Miss Clara Cushman; Auxiliary Treasurer's Books by Mrs. H. M. Pattee and Miss E. Pearson; and a "Set of Books for the two Secretaries and Treasurer," by Mrs. Birch.

Besides these are many booklets, memoirs, biographical and historical sketches, and tracts written by the women of the Society.

The Missionary Lesson Leaf, prepared and published by Mrs. S. A. R. Fish since 1883, circulates widely, the monthly issue reaching 20,000 copies. She also began the publication of *The Foreign Mission Field* in 1888, for use in other denominations, which meets with favor.

In 1887 she published a Children's Lesson Leaf, which was edited by Miss Franc Baker. This was sold out to the *Little Missionary* the following year.

A little paper called the *Quarterly* is published by some of the Branches. The dates of first publication are as follows: Des Moines, April, 1891; Northwestern, August, 1891; New England, January, 1893; Cincinnati, October, 1893; New York, March, 1894. The Minneapolis and Pacific Branches also publish one.

Mrs. Emma Moore Scott has rendered incalculable service in the preparation of a Hindustanee Tune-book, harmonizing the principal native airs sung in the missions of North India. It was a herculean task, involving some three years of time and no inconsiderable expense. The musician will find much of interest in examining these quaint Oriental airs, even though he may regard them as mere curiosities in music.

CHAPTER VI.

GERMAN WORK.

GLANCING at German Methodism at large, we find the Church has never had more loyal supporters of its interests in all lines, be they evangelistic, judiciary, literary or educational, than its German membership. What wonder, then, that the German sisterhood took a deep interest in the work of the Woman's Foreign Missionary Society so soon as they knew enough of its aims and methods?

Miss Margaretha Dreyer wrote in the *Heiden Frauen Freund* for March, 1894, a *résumé* of the German work in the Woman's Foreign Missionary Society, of which the following is a free translation made by her :

It is probably impossible to decide when, where, and by whom the first German Auxiliary of the Woman's Foreign Missionary Society was organized, because the German sisters united with the English soon after the organization of the Society in 1869. But this was not a methodical and united effort from the side of the German sisterhood, but rather the personal and individual impulse of those who came in contact with the English workers. We know that as early as 1872 the specific organization of German Societies began, because the Woman's Auxiliary of the first German Methodist Episcopal Church of St. Paul, Minnesota dates its organization from that year. This or-

ganization was effected by the united efforts of Mrs. Mary C. Nind and Mrs. L. Prescott, who also organized our first German Auxiliary in Faribault, Minn., during the same year.

In the territory of the present Central German Conference the work early gained a foothold in the German Churches of Cincinnati and Greenville, O.; also Jeffersonville and New Albany, Ind., and at other points. The same can be said of the present Chicago Conference. St. Louis German Conference had them also, at least one in Farmington, Iowa.

The first positive date we find is March 8, 1878, when Mrs. Davis, daughter of the sainted Bishop Clark, organized the Germania Young Ladies' Society of the Third, or Buckeye Street, German Church of Cincinnati. Two years later, on the 24th of March, the Auxiliary at Enterprise, Kansas, was organized with Mrs. E. Hoffman as its organizer and President.

In 1882 this same woman sent me a copy of the leaflet, "Wanted: Only a Woman's Hand!" by Mrs. Julia M. Olin. The appeal strangely thrilled me. I had asked God frequently for absolute contentment in the duties "which lie nearest," and yet found no peace because of the conviction, "The Lord hath need of thee;" whither and wherefore were unknown, but finally were placed unconditionally in the hands of the Father. The leaflet seemed to open my eyes, and also the floodgates of my heart, and brought me to a decision, though another year passed before it seemed possible to organize at Kansas City, Kan. (then Wyandotte), which was finally done April 13, 1883. I was deeply convinced of the truth that the heathen women had as much claim upon the German women of the

Church as upon the English-speaking portion, and as we at that time stood under the direction of the Secretaries of the English Conferences, I conferred with them as to what could be done to arouse a more general interest among the German-speaking Churches. Their opinion seemed to be that I was better acquainted with the German work than they, and requested me to write an essay on "The Spirit of Missions Among the Germans," for the annual meeting of the old Western Branch, which convened in Topeka, Kan., October, 1883.

I complied with the request, and, in company with three other members of our Auxiliary, attended this last Western Branch meeting; and as the Lord unexpectedly opened the way, I there organized my first Auxiliary. How little I knew what would become of these small beginnings!

This Branch meeting, the first I had ever attended, was a great blessing to myself personally, yet when requested to accept the responsibilities of German Secretary, and as such visit among the Churches throughout the Branch, which embraced the entire country west of the Mississippi, and continue in the direction of the newly-founded work, I hesitated, and would have declined; for my wishes and hopes were in another direction, had I not recognized God's hand, and for Him and by His grace I accepted it.

What was done up to this time, in beginnings here and there throughout the land, I have already told. It is more difficult to state what the fruit of these efforts were, inasmuch as there was no one to keep the special records and accounts—the German work included in the English Conferences. The only source

of information within reach is the Annual Minutes, and statistics of the various German Conferences, which were organized in the fall of 1864. Among their entries of contributions for various benevolences we find the first mention of the Woman's Foreign Missionary Society in the year 1873. The receipts this first year from the then organized German Conferences—East, Central, Northwest and Southwest—totaled \$355.15.

Though these statistics are far from satisfactory, it is interesting to note the fluctuations in the contributions of the succeeding ten years. The largest annual contribution which the East German Conference reached in this time was \$75; Central German Conference, \$171; Chicago German Conference, \$26.21. Northwest German Conference, \$144.55; Southwest (now St. Louis) German Conference, \$52.45; West German Conference, \$176.90; Coast of the Pacific (later, California German), \$38.75; South German Conference, \$12.30. The total contributions of the decade amounted to \$3,167.79. This, the financial fruit of those times under the scattered supervision of English Conference Secretaries. But the fruit in point of organization was far less satisfactory. For these I searched, when I accepted the trust proffered me in 1883. True, I was primarily appointed only for the territory west of the Mississippi River, yet I was anxious to know how it stood in all parts. When I left home, January 2, 1884, for my first itinerating tour for the Society, I knew there were but five German Auxiliaries in existence—the one named in St. Paul; the "Germania," of Cincinnati, O.; the third in Enter-

prise, Kan., and the two which I had organized in 1883, Wyandotte and Topeka, Kan.

The relation we had, up to this time, held toward the English-speaking part of the work, was unnatural, and for that reason the efforts put forth failed to bring forth fruit with enough vital power to live and grow.

My first two weeks in the itinerary will not be forgotten. The first week of January, when I began, was the coldest week of the season, and the railroad connections not the best, and I inexperienced in traveling. A ride in the hack from six to seven o'clock in the morning, with the mercury 28° below zero, a night in a little railway inn to catch an early train, which I missed because the clocks had stopped in consequence of the extreme cold; the same cause ditched a train ahead of us and gave me a lie-over in a dreary cross-road station with only rude men, from 9 P. M. Saturday to 1 A. M. Sunday, reaching my destination about 2.30 A. M., at a depot with neither light nor fire, and no conveyance to carry me to town, a half-mile distant. I took my grip (heavy with missionary literature), and followed some commercial travelers, who had shown me gentlemanly kindness, and would have assisted me had they not been similarly burdened. The way led up an incline, and I slipped continually. When I reached the hotel my feet were sorely blistered, and did not heal for weeks. This was the prelude of severer tests yet to follow.

I had at another time, later on in my experience, made an appointment in a town for a Sunday. I stated the case plainly, and told the minister that if it could not be arranged for me to have one of the serv-

ices for the cause, I should be happy to spend the Sabbath there as their guest, if convenient, returning to my center of operations from a trip in another direction. I confidently expected word, but received none, and, it being Saturday afternoon, I could hope for nothing. After thinking the matter over carefully, I decided to go, and found the pastor's family greatly afflicted through illness, and with this, and the usual care of the Church, the pastor had had extra work by sickness and death in the charge. He had therefore forgotten to write me. I requested to be shown or directed to a hotel; but the pastor said he knew of none (though he had lived there three years). I left the house, glad for the darkness of night to conceal my emotion. How I wanted to take the next train to loved ones more than a thousand miles away! I risked going to the next appointment, to which I had been made welcome by letter; but fearing the pastor's family might ask whether I had had supper, I first went to a grocery-store and bought two wafers and an apple for a penny or two, and ate them in the darkest street I could find, so I could truthfully say "yes," for my throat was too full and choked for eating. How much more I could relate of experiences akin to that of Paul in 2 Cor. xi! But why should I? I will rather praise God who made it possible to conquer through Christ our Lord, for whose sake and in whose name I had entered the field. As I look back I can truthfully say, there is no feeling, neither was there then, against such opponents as I met; for I felt God only could know the motive, He alone had the right to judge, and I think we all learned to know and prize each other as members of one body.

The ludicrous was not always lacking. I had had considerable trouble getting the Conference floor in a certain Conference, when I visited them the first time, and was free enough afterward to say that it looked much like a game of chess between myself and the Conference Secretary. Some one kindly informed him of the remark; and when I again stood before the Conference, a year or two later, warmly praising God for help vouchsafed, and inviting their co-operation in ever-increasing proportion, the Secretary, who was sitting in the altar where I stood beside him, distinctly whispered: "You are making a good move on the chess-board to-day." I went on, only looking him in the face to let him know I had heard. Afterward I told him privately I perceived some one had informed him of my comparison, but added: "Though I had no desire to pain you, yet, had we had the opportunity of talking the matter over, I would have told you the same." He laughed, shook my hand, and congratulated me on to-day's success.

But more precious treasured in memory's storehouse are the hours of sweet communion with my God, when, in long days of travel or nights of delay in lonely depots, I so deeply felt that he had only led me aside from the crowd that I might enjoy his nearness.

That the acquaintance with so many consecrated women has been a source of endless pleasure and profit, none will doubt; but not all will comprehend the thrice-blessed hours that awaited me on retiring after a heavy day's work, when sleep refused to come at my bidding, because of the nervous excitement. If not too tired, it was a jubilation; if too tired, I

would cry, but not alone. Jesus was so consciously near that, had he opened my eyes as he did those of Elijah's servant, I should not have been startled to see the "Beloved Master." 'T were hard to say which was most precious; for in both I knew that he fully understood me.

In 1884 I traveled within the bounds of the West and the St. Louis German Conferences; also, in the present North and Northwest German Conferences—all west of the Mississippi; but received invitations to come further east as well. I accepted, and in 1885 extended my work into the Chicago German Conference. During this time I organized the still-flourishing society of the First German Methodist Episcopal Church, in Milwaukee. But the greater portion of the winter was spent in the Central German Conference; and the following autumn and winter I reached the Atlantic Coast, and labored for a time in the East German Conference.

By this time I had associated with me a number of loved co-laborers, who assisted me in copying circular letters, also in mailing supplies; which was a great help. So far as possible, I had such a one in each Conference.

In the year 1887, nine Conferences reported work—seven in America, where I had labored, and the Conferences in Germany and in Switzerland, which had been called to life in 1886 by Mrs. Hagans, of Chicago, whose timely efforts in seed-sowing might have been less fruitful had I not followed with earnest letter-writing by way of remembrance. However, they were now at work, under the secretaryship of Mrs. P. Achard and Mrs. A. Spoerri, respectively.

Mrs. Achard is the daughter of Dr. Jacoby, the father of Methodism in Germany and Switzerland; mother of eleven children, and matron, or "*haus-mutter*," for the students of Martin Institute, at Frankfort, Germany. Very wise was her arrangement, according to which the membership fee is fixed at thirty cents yearly. In this wise she enlisted the masses. Those who can do more, and feel so inclined, can, and do so.

The following is a translation, made by Mrs. Bertha S. Ohlinger, of a circular drawn up by Mrs. Achard and Mrs. Mann, and sent throughout our work in Germany and Switzerland:

"DEAR SISTER,—Since our husbands have, without our knowledge, organized a Branch of the Woman's Foreign Missionary Society, thereby occasioning great joy among our sisters in America, it is our duty to go forward in this work. Although we, the undersigned, are among the number having the largest families to care for, we have nevertheless resolved, with the help of God, to accept the office which has been conferred upon us, but would ask you to assist us in the duties connected therewith—in the first place, by securing subscribers for the *Heiden Frauen Freund*.

"We are of the opinion that if every Sewing Society, or any other society of sisters, were to subscribe for one copy, it would be a fair beginning.

"Secondly, we would ask you to find members for this Society. Inasmuch as our sisters are already taxed to the uttermost, we have concluded to fix the rate of membership at five pennies per month. Larger contributions will, of course, be accepted.

The paper will come to about thirty cents per annum, including postage.

"You may, perhaps, think that we are already overburdened, and can not possibly do more. That is exactly what we thought at first; but after considering the matter carefully, we feel confident that the Lord will aid us in this work if we put our trust in him. It is our duty to lend our sisters in America a helping hand.

"If we but call to mind the many privileges we, as Christian women, enjoy, as compared with the women in heathen lands, surely the love of Christ must constrain us to do all we can for the furtherance of this cause. We would therefore entreat you not to let this matter rest, but to do all that is in your power to do.

"All contributions are to be sent to Mrs. M. Mann, in Kaiserslautern, Bavaria; also, the number of subscribers for the *Heiden Frauen Freund* is to be reported to her. Other correspondence, in regard to the organization of Auxiliaries, membership, and the work of the separate Societies, etc., is to be addressed to Mrs. Achard, Röderburg 88, Frankfort-on-the-Main. In the hope that we may soon have the pleasure of hearing from you, we close with sisterly greetings.

PH. JACOBY-ACHARD,
M. MANN."

California reported its first German Auxiliary in 1890, which at once took rank under the leadership of Mrs. C. Meyer. This same energetic and loving sister influenced the first organization in the North Pacific German Conference, at Tacoma, Washington, in 1891. Since then we have organizations in all but

one of the now thirteen German Conferences in America and Europe.

The first General Executive Committee meeting that I attended was held in Evanston, Ill., October, 1885. At this time I explained our efforts and hopes and desires, and was cheerfully granted the necessary literature; and in January, 1886, appeared the first number of the *Heiden Frauen Freund*. As I had no one, at that time, who was both capable and willing to assume the responsible work, I added it to my other duties, trusting the Lord for strength and wisdom to do it. Two years I carried this combined work, and the next two our beloved (now sainted) Mrs. Warren piloted the little craft, until God sent us the right person for the place in the person of Mrs. P. J. Achard. I will not enumerate the other numerous casual publications which were, and still are, a great help; for, with the constant increase of the work, more were needed.

Thus the end of another decade has come. Financially, we have done more than threefold as well, giving \$35,242.65; and the five Auxiliaries with which the decade opened have grown to be 194, with 4,520 annual and 47 life members—enough to organize a Branch, were it not that immense distances and other considerations prevented thus far.

The Society recognized the peculiar situation early, and in 1889 gave me a seat and voice in the General Executive Committee, as 'Superintendent of German Work of the Woman's Foreign Missionary Society.' In the meantime my honored assistants have advanced from mere ornamental to veritable Conference Secretaries, who now form my link of

communication with the organizations. Beside the names of Mrs. Anna Spoerri and Mrs. L. Kienast, Switzerland; Miss D. Gebhardt, South Germany; Mrs. L. Wunderlich and Mrs. A. Hempel, North Germany; Mrs. L. Edwards, East German Conference in the United States; Miss A. Baur, Cincinnati German Conference; Miss Julia Enderis, Chicago German Conference; Mrs. Maggie Zimmerman, North German Conference; Miss E. Schuette, Northwest German Conference; Mrs. E. Schnackenberg, St. Louis German Conference; Mrs. Bertha Kurtz, West German Conference; Mrs. C. Meyer, California German Conference; Mrs. B. Bauer, North Pacific German Conference, who are my assistants at this time, I wish to make grateful mention of the following, who preceded them: Mrs. H. A. Franz, the Misses Lizzie and Clara Bauer, Miss Bertha Rheinfrank, Mrs. Mary Snyder, Miss Anna Fiegenbaum, Miss Ida Hallsick, Miss Julia Reinhardt, Miss Mary Kaeser, and others, who succored in numberless ways.

How has this been attained and maintained? It is not to be denied that in this decade, too, there has been a constant per cent of loss as well as gain; nevertheless, the present condition of the work is sufficient proof of the wisdom of carrying it on as a specifically German work, even though the workmanship displayed is of an apparently inferior order. With the better knowledge these workers had of German needs and peculiarities, we also received the needed helps in leaflets, blanks, etc., etc. As climax and crown of all, our dear *Heiden Frauen Freund*, which has already entered upon its eighth year, though it has both changed its form and increased its

size, is stretching in a manner which indicates that the dress is again growing too small.

In enumerating gifts and givers, we must not forget our own four German missionaries (besides a number who have been rocked in the arms of German mothers, but who have abandoned the language of their ancestry)—Miss L. C. Rothweiler, in 1887; Miss Bengel (now Mrs. Jones), three years later, both from the Central German Conference; and in 1893, Miss Lydia Diem, from Switzerland to Bulgaria, and her sister, Miss Amelia Diem.

But have we only given? Far from that. We have received a German missionary literature from the hands of our generous Literature Committee, and to our own lives has come a broadening and spiritual and intellectual development which only so high and holy a cause could bring about. As a sisterhood, we have become united as nothing else could have made us; and we have learned to recognize causes for gratitude in our humble spheres—all unknown before. We have become better, more grateful, more active, and happier. In 'that day,' side by side with the women of heathendom, will stand many German Methodist women of America and Europe, praising God for the benefits derived through the channels of the Woman's Foreign Missionary Society.

CHICAGO, ILL., January 27, 1894.

In 1890 the Superintendent of German work visited the Switzerland and German Conferences, and brought back encouraging reports, exhorting us not to forget the poverty of our people in those countries, and the sacrifices which they bring to maintain the

work of the Church among them; nevertheless, they who partake in these contributions to the Woman's Foreign Missionary Society do so with gladness that even the little they can do is not too small to be accepted by the Society, to which they feel greatly indebted for transmitting their gifts to their heathen sisters, and for aiding those more nearly home by sustaining Bible women both in Germany and Switzerland. They have a very happy mode of making their collections monthly among *non-Church-goers*, and taking this as an opportunity to reach them for their personal salvation.

The work in the United States lies largely among the poorer people. The West German Conference, out of seventy-six appointments, has only thirty-one that are self-supporting; but has thirty-five organizations of the Woman's Foreign Missionary Society. Mite-boxes are freely circulated on country circuits where monthly meetings could not be sustained.

District meetings are held; the work is represented at Annual Conferences and at camp-meetings; and the Secretaries attend the Branch meetings, catching a flame of enthusiasm that burns brighter in their own hearts, and sends a glow into the hearts of the Auxiliaries.

The *Heiden Frauen Freund* is much appreciated, as shown in its circulation of one paper for less than two members.

In 1893, Mrs. Bishop Newman accompanied her husband to Europe on his episcopal visitation. Her addresses at the several women's meetings of the three German and Swiss Conferences were published in the *Evangelist*, of Bremen.

CHAPTER VII.

MISCELLANEOUS.

GENERAL CONFERENCE ACTION.

THE General Conference of 1872 took action granting the Society the most cordial recognition and encouragement, "officially authorizing the prosecution of its work as a recognized agency of the Church, with no other than its present restrictions." Important action was also taken in regard to tenure of property, both at home and abroad, by which the trustees of the Methodist Episcopal Church were to hold property for this Society. Each succeeding session the General Conference has put itself on record to the effect that the Society is a most important auxiliary in missionary work.

Section 4, Article VIII, in the Discipline of the Methodist Episcopal Church, concerning the Woman's Foreign Missionary Society, reads :

"The funds of the Society shall not be raised by collections or subscriptions taken during any of our regular Church services, nor in any Sunday-school; but shall be raised by such methods as the constitution of the Society shall provide, none of which shall interfere with the contributions of our people and Sunday-schools for the treasury of the Missionary Society of the Methodist Episcopal Church; and the amount so collected shall be reported by the pastor to the Annual Conference, and be entered in a column

among the benevolent collections in the Annual and General Minutes."

By an almost unanimous vote, in 1884, the following was adopted:

"*Resolved*, That § 4 of this paragraph, concerning Women's Missionary Societies, shall not be so interpreted as to prevent the ladies from taking collections in ladies' meetings convened in the interests of their Societies, nor from securing memberships, life memberships, etc., in audiences where their work is represented; nor from holding festivals or arranging lectures in the interests of their work."

The collection-taking rights were made, in 1892, unmistakably clear, by expunging the word "regular" from before "Church services," and omitting the clause, "nor in any promiscuous public meetings," and now reads: "The provisions of § 4 of this paragraph (§ 362) shall not be so interpreted as to prevent the women from taking collections in meetings convened in the interests of their Societies; nor from securing memberships and life memberships in audiences where their work is represented; nor from holding festivals or arranging lectures in the interests of their work."

Plain, strong words of recognition were given the Society in the Episcopal Address to the General Conference, in 1892:

"The Woman's Foreign Missionary Society stands forth as one of the grandest agencies for the world's evangelization, and the wisdom and efficiency with which its affairs are administered remain unabated. No branch of Christian work has been more ably conducted in the entire history of the Church. Deprived

of it, the missionary cause would lose much of its strength. It should be cherished by the Church as one of her prime agencies, and should continue to receive her heartiest support."

SPECIAL DONATIONS AND BEQUESTS.

"Rarely has a cause been sanctified by offerings representing more of sacrifice and devotion than in some of these special gifts to the treasury. Gifts have been brought, hallowed by the touch of those whom God has taken from hearts left desolate. Memorial buildings have been erected, and orphans supported in memory of the loved. These have been baptized with affection and prayer; and we find here some of the secrets of the success, under God, of the Society's work. 'These have come up for a memorial.'"

The enumeration given includes sums of \$1,000 and over. Perhaps the first donation for specific work was that of a native prince in India, of property valued at \$15,000, for woman's medical work; and very early in the history of the Society, Lady Li, the mother of China's great viceroy—Li Hung Chang—left as a bequest to the "good Doctor" Howard, for medical work, \$1,000.

Above and beyond the income of the Society, \$25,000 have been raised for the endowment of the zenana paper, in India, \$5,000 of which was contributed by Mrs. Elizabeth Sleeper Davis, of Boston; \$1,000 by a gentleman in Baltimore; and \$2,000 by a lady in Pennsylvania.

As early as '71, Mrs. Sarah Kemp Slater, of Grand Rapids, Mich., willed half the annual interest from

the sale of her property, which has amounted, in the years down to '95, to over \$4,635; Mrs. J. P. Newman donated \$2,000 for a "Home for Homeless Women" in North India; Mrs. Dr. Goucher gave \$5,000 for the "Isabella Fisher" Hospital, in Tientsin, China; Mrs. Caroline Wright, \$1,700 for a memorial school in Hakodati, Japan.

Mrs. D. C. Scofield, of Elgin, Ill., bequeathed \$7,000, of which \$3,000 was for the medical educational fund of the Northwestern Branch, and \$1,000 each for orphanages in Japan, China, India, and Mexico; Philander Smith gave \$4,500 for school in Loftcha, Bulgaria; Mrs. Adeline Smith, \$5,500 for school-building in Nankin, \$4,000 for Deaconess Home in Chungking, China, and \$1,566 to the general work; Mr. and Mrs. Wm. E. Blackstone, \$5,000 for Deaconess Home and Training-school in Muttra, India; Mrs. W. E. Blackstone, \$3,000 for school-building in Seoul, Korea. Mrs. Bertha Sigler, of Iowa, gave \$3,000 for a school in Budaon, India; Mrs. C. D. Strong gave \$1,000, and Mrs. Clews, of Iowa, \$3,000; Mrs. F. C. DePauw, of Indiana, \$1,000 for commencing work in Japan; Mr. Le Huray, of New Jersey, and his daughter, Eleanor, \$1,000 for outfit in Buenos Ayres; an invalid lady in Baltimore, not a Methodist, in gratitude to one who is, \$1,262; Mrs. Frances Stevens, Joliet, Ill., for Bombay Home, \$1,000; Mrs. P. L. Bennett, Wilkesbarre, Pa., \$1,000; Mrs. H. W. Warren, for work in Japan, \$1,000; Mrs. Mary C. Nind, of Minneapolis, for opening work in Singapore, \$3,000; Mrs. Wright, of Glen Hope, Philadelphia Branch, \$3,000; Mrs. Louise Soules, of Michigan, to found a school in Aligarh, India, \$7,000; Mr. and

Mrs. J. W. Phillips, of Michigan, for general work, \$2,000; Mr. and Mrs. Pledet, Trinidad, Colo., \$2,500 for Meerut, India; an aged couple in Topeka, Kan., \$1,000. A gentleman in Bombay contributed \$1,000 for the work in that city. "Jonathan," of Baltimore, gave \$1,000 for Bible Woman's School in Yokohama.

Among the bequests, we note \$1,000 each from Mr. Aaron Devore, Illinois; Mrs. Adaline Slaughter, Indianapolis; a legacy in Baltimore; Miss McMillan, Michigan; Mrs. Betts, Michigan; Sheridan Baker, Mrs. Logan, and J. P. Leiter, of Ohio; Miss Isabel Hart, Baltimore; Mary A. Hammond, Indiana; Rev. J. W. Agard, Chicago; Mary J. Barclay, Johnsville, N. Y.

Other bequests are: E. D. Boynton, New York Branch, \$1,850; Mrs. Bramwell, Galesburg, Ill., \$1,500; Mr. Jas. T. Fields, \$5,000; Miss L. C. Kennedy, Illinois, \$2,309; Isaac H. Koll, Wisconsin, \$5,000; Mrs. Rachel Harford, Illinois, \$1,500; Jane A. Wagner, Chicago, \$2,000; Emily Kimball, Wisconsin, \$1,362.58; sale of Chicago property, \$2,941.30; Elvira Elliott, Michigan, \$2,500; Caroline M. Pettinger, Indiana, \$1,497.75; Alexander McClure, Illinois, \$2,189.70; Mrs. J. T. Harrison, Minneapolis, for Industrial Home in Tokio, Japan, \$5,000; also, Mrs. Coburn, for room in the Home; Miss M. J. Kunner, Mifflin, Pa., \$1,900; Harvard bequest for Medical Fund in Northwestern Branch, \$2,000; Mrs. Bishop Clark, \$2,000; Miss Minerva Evans, Cincinnati Branch, \$1,500; Mrs. Ellen M. Wagner and Mrs. Lucinda Button, Illinois, each \$2,000; Mrs. James Abraham, Portland, Ore., for three schools in India, \$15,000; Mrs. Sleeper Davis, \$25,000.

Besides the above, at a time of need in the Baltimore Branch, a bond for \$5,000, to run thirteen years, bearing 5 per cent interest, was given by Rev. J. F. Goucher; and the beautiful home of Mrs. Charlotte O'Neal, Pasadena, Cal., has been given to the Society, reserving a life lease. A \$4,000 missionary scholarship in Albion College was raised in the Northwestern Branch, as a memorial to Mrs. E. A. Hoag.

These gifts have imparted fragrance to the whole work. He who "sat over against the treasury" has been keeping the record.

BEQUESTS TO THE WOMAN'S FOREIGN MISSIONARY SOCIETY.—Careful attention to the wording and expressions of a will are necessary for its full accomplishment. If persons disposed to make bequests to this Society will observe the following form, there can be no legal flaw: "I hereby give and bequeath to the *Woman's Foreign Missionary Society of the Methodist Episcopal Church*, incorporated under the laws of the State of New York, ———— dollars, to be paid to the Treasurer of said Society, whose receipts shall be a sufficient acquittance to my executors therefor."

Entered into Rest.

OFFICERS.

MRS. G. E. DOUGHTY, Corresponding Secretary of Cincinnati Branch, 1875.

MRS. DR. STEPHEN OLIN, President of New York Branch, May 2, 1879.

MRS. C. P. TAPLIN, Corresponding Secretary of the New England Branch, April 29, 1881.

MRS. ARZA BROWN, Vice-President of Northwestern Branch, February 19, 1882.

- MRS. J. T. HARRISON, Treasurer of Minneapolis Branch, April 3, 1886.
- MRS. M. W. PORTER, M. D., President of Des Moines Branch, September 8, 1888.
- MRS. E. A. B. HOAG, Corresponding Secretary, Northwestern Branch, September 27, 1889.
- MRS. E. HAMILTON, Treasurer of Baltimore Branch, January 7, 1891.
- MISS ISABELLA HART, Corresponding Secretary, Baltimore Branch, September 5, 1891.
- MRS. FRANCIS A. CROOK, President, Baltimore Branch, November, 1891.
- MRS. J. P. EARLY, President, Pacific Branch, February, 1893.
- MRS. BISHOP CLARK, President, Cincinnati Branch, October 18, 1893.
- MRS. REBECCA T. COMEGYS, Vice-President, Cincinnati Branch, July, 1895.
- MRS. DR. DANFORTH, First Vice-President of Northwestern Branch, August, 1895.
- MRS. SUSAN J. STEELE, Vice-President, New England Branch, September 5, 1895.
- MRS. ELLEN HUNT CURTIS, Recording Secretary, New England, October 26, 1895.

PHILANTHROPISTS.

- MRS. ELIZABETH SLEEPER DAVIS, May 8, 1891.
- MRS. ADELINE M. Smith, July 4, 1895.

SUMMARY OF HOME WORK FOR 1894.

BRANCHES.	Auxiliaries	Members.....	Young Wom's Societies.....	Members.....	Children's Bands	Members.....	Total Organi- zations	Total Mem- bers.....	Life Members...	Life Patrons.....	Honorary Man- agers.....	Conference Sec- retaries.....	District Secre- taries.....	Subscribers to Heathen Wom- an's Friend.....	Subscribers to Heathen Child- ren's Friend.	Subscribers to Heiden Frau'n Freund.....
New England, .	481	13,668	55	1305	136	2346	672	17,319	69	...	...	9	31	3074	3210	36
New York, . .	857	29,213	290	3582	86	1245	1233	34,940	1918	25	168	11	44	3278	2157	102
Philadelphia, .	368	11,224	132	3619	72	1074	572	15,917	932	10	39	6	33	2127	1496	34
Baltimore, . .	122	5,134	*	...	30	170	152	5,304	...	...	...	2	8	723	376	55
Cincinnati, . .	725	14,950	140	2700	152	2215	1017	19,865	2703	12	40	9	44	2658	1623	240
Northwestern, .	1095	27,036	85	2520	114	2758	1313	32,541	106	...	7	15	71	5096	2388	743
Des Moines, . .	448	10,865	45	1108	54	1194	547	13,167	1681	13	44	8	33	1904	1348	408
Minneapolis, .	146	2,725	16	402	39	889	201	4,016	411	11	53	6	13	628	618	454
Topeka,	261	5,618	23	504	30	925	314	7,047	...	5	35	12	34	1003	720	365
Pacific,	80	1,843	13	431	17	291	110	2,565	186	...	15	5	8	536	172	60
Columbia River,	70	1,212	11	286	11	305	92	1,803	33	1	3	7	11	228	170	27
Scattering Sub.,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	104	109	6
Foreign, . . . .	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	258	131	352
Total,	4653	123,488	810	16457	741	13412	6223	153,584	8039	77	404	90	330	21617	14518	2882

* Included in Auxiliary.

SUMMARY OF APPROPRIATIONS FOR 1895.

INDIA.

BY COUNTRIES.

North India Conference,	\$52,317 00
Northwest India Conference,	21,256 00
South India Conference,	18,100 00
Bombay Conference,	17,552 00
Bengal-Burmah Conference,	7,310 00

Total for India,	\$116,535 00
Malaysia,	5,845 00

CHINA.

North China,	\$21,435 00
Central China,	12,179 00
West China,	6,640 00
Foochow,	25,904 00

Total for China,	66,158 00
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JAPAN,	58,253 00
KOREA,	8,336 00
MEXICO,	22,681 00
ITALY,	7,757 00
BULGARIA,	4,465 00
SOUTH AMERICA,	20,630 00
GERMANY,	150 00
SWITZERLAND,	350 00

Total,	\$311,160 00
Contingent,	12,508 00

\$323,668 00

TREASURER'S REPORT.

AMOUNT OF MONEY COLLECTED FROM OCTOBER 1, 1893, TO OCTOBER 1, 1894, BY BRANCHES, AS FOLLOWS:

New England Branch (including a bequest of \$25,- 000 from Mrs. Sleeper Davis),	\$55,945 23
New York Branch,	50,009 00
Philadelphia Branch,	26,733 17
Baltimore Branch,	12,042 36
Cincinnati Branch,	40,536 56
Northwestern Branch,	68,684 17
Des Moines Branch,	24,161 36
Minneapolis Branch,	9,169 26
Topeka Branch,	16,077 48
Pacific Branch,	5,042 94
Columbia River Branch,	3,524 43
Total,	\$311,925 96
Amount raised, 1893,	277,303 79
Increase,	\$34,622 17

RECEIPTS OF SOCIETY SINCE ORGANIZATION.

From March, 1869, to April, 1870,	\$4,546 86
" April 1, 1870, to " 1871,	22,397 99
" " 1871, to " 1872,	44,477 46
" " 1872, to " 1873,	54,834 87
" " 1873, to " 1874,	64,309 25
" " 1874, to " 1875,	61,492 19
" " 1875, to Feb. 10, 1876,	55,276 06
" Feb. 10, 1876, to " 1877,	72,464 30
" " 1877, to " 1878,	68,063 52
" " 1878, to " 1879,	66,843 69
" " 1879, to " 1880,	76,276 43
" " 1880, to " 1881,	107,932 45
" " 1881, to Oct. 1, 1882,	195,678 50
" Oct. 1, 1882, to " 1883,	126,823 33
" " 1883, to " 1884,	143,199 14
" " 1884, to " 1885,	157,442 66
" " 1885, to " 1886,	167,098 85
" " 1886, to " 1887,	191,158 13
" " 1887, to " 1888,	206,308 69
" " 1888, to " 1889,	226,496 15
" " 1889, to " 1890,	220,329 96
" " 1890, to " 1891,	263,660 69
" " 1891, to " 1892,	265,342 15
" " 1892, to " 1893,	277,303 79
" " 1893, to " 1894,	311,925 96
Total since organization,	\$3,451,683 27

HOME WORK.

The Home Work for 1895 is represented by the following statistics:

Auxiliary Societies,	4,630
Auxiliary Members,	121,288
Young Women's Societies,	780
Young Women Members,	14,584
Children's Bands,	771
Members' Band,	15,581
Total Organizations,	6,181
Total Members,	151,163
Conference Secretaries,	92
District Secretaries,	331
Little Light Bearers,	1,562
Mite-boxes distributed,	20,000

CHAPTER VIII.

MEDICAL MISSIONS.

INDIA.

WOMAN'S medical work has been the outgrowth of a necessity in all heathen countries. This may be seen in India by the following extract from the *Indian Witness* :

"While maternity may be held in honor, and the mother of sons derives special dignity from her position, the treatment of all women on the occasion of the birth of children is unimaginably cruel and stupid. The education and civilization of which some classes of native society can justly boast, stop short of any attempt to ameliorate this evil; and an English-speaking and, to some extent, thinking Hindu gentleman still considers that all the assistance which his wife needs in the supremest trial of her life can be sufficiently rendered by a woman of the lowest caste, whose ignorance is her greatest recommendation, since all that she has learned of the art she professes tends only to make her help more dangerous than neglect. The wretched mother, whose husband beats her with a stick because her new-born babe is a daughter instead of a son, is really little more to be pitied than the woman of higher caste, whose life is imperiled and whose health is destroyed by the barbarous customs of the country. The remedy for a state of things which it is unnecessary to do more than hint at,

lies in the proper training of native nurses, and in affording facilities for medical and surgical attendance to those willing to avail themselves of it."

To Mrs. Sarah J. Hale belongs the honor of pioneer in this great movement; and when editor of *Godey's Lady's Book*, in the March number for 1852 appealed to American Christians in behalf of the "Ladies' Medical Missionary Society," formed in Philadelphia, in November, 1851, with the special object of "giving aid and sympathy to any women engaged in medical studies, who may desire to become missionaries."

Turning from this initial movement at home, let us glance at the beginnings in the foreign field. The Woman's Foreign Missionary Society of the Methodist Episcopal Church took the initiatory in sending to Asia a lady physician with a regular degree. Previous to the organization of this Society, Mrs. Thomas, the wife of a missionary in Bareilly, often spent her mornings in dispensing medicine, and felt a growing conviction in the demand for female doctors, and wrote to America, and prayed to God that one might be sent out. In India, she explained her views to Dr. Corbyn, who promised that, if she would write them out, he would forward them to the Government. She heard no more of it till Sir William and Lady Muir called to see the orphanage in charge of Mr. Thomas. Sir William not only entered into her ideas, but he offered to have a class of girls instructed by his native doctor, if they were sent from the orphanage. Mrs. Thomas, however, felt that nothing would do for this training but "a full-fledged" missionary lady physician; and she and Mr. Thomas went on

with careful preparatory instructions in the orphanage, to fit girls to enter a medical class.

Meanwhile, at Nynee Tal, Nand Kishore called on Dr. Humphrey, of the General Society, to ask him to assist him in carrying out a plan for educating some native women in midwifery and the treatment of diseases of women and children. He promised, from his own resources and from among his friends, to find half the funds, and to apply to the Government for the other half. The application was made through Colonel Ramsey, the commissioner of Kumaon, to Sir William Muir, the lieutenant-governor of the Northwest Provinces; but although favorable, he met so many objections from medical men that the colonel withdrew it, and became personally responsible for the remaining funds. The first medical class of India, consisting of nine women, was opened on the first of May, 1869, in that beautiful hill station "beside the mirror-lake, beneath the sheen of the eternal snows," in Nynee Tal.

After a two years' course of study, four women were examined before a Board of three physicians, one of them inspector-general of hospitals for the Northwest Provinces. To each of them the Board gave a certificate that she was "qualified to practice as a midwife, and also to undertake the treatment of all ordinary diseases." They added, moreover, that her knowledge of medicine and surgery was "quite equal" to that of the generality of locally-trained native doctors.

"The victory was won," says Mrs. Gracey, "once and for all." "That certificate meant a revolution of ideas, plans, and practices—a blow at superstitions

hoary with age, and at religious systems long opposed to the benevolent spirit of Christianity."

The first lady physician to sail from the American shore for the heart of India was Miss Clara A. Swain, of Castile, N. Y., a graduate of the Woman's Medical



MISS CLARA A. SWAIN, M. D.

College in Philadelphia, in 1869. She was formally applied to, first by the Woman's Union Missionary Society, and subsequently by the Woman's Foreign Missionary Society of the Methodist Episcopal Church, both being in search of a well-qualified woman physician. "After three months of thought

and prayer," Dr. Swain accepted the "call," and herself a Methodist, the first application was gracefully withdrawn, and she was sent out by her own Church. She sailed on November 3, 1869, and arrived in Bareilly the 20th of January, 1870.

Immediately native Christian women and girls came for medicine and advice; and soon others besides began to arrive. In a few weeks a Brahmin of high standing, a deputy collector under the Government, and the author of an essay on "Female Education," which had been read at Durbar, waited on Miss Swain to pay his respects. He expressed great interest in a hospital, and promised, not only to subscribe, but to assist in raising funds. After a few days came the little son of this gentleman, bearing his father's salaam and request for a professional visit on his wife, who was suffering. Accordingly, the doctor, accompanied by Mrs. Thomas, called at the house, where they were received cordially and hospitably. "After seating us, the gentleman brought his wife and introduced her, telling her to shake hands; then offered her a chair, and told her to sit down. I am told that this was very remarkable; that a native gentleman seldom pays his wife so much respect," says Miss Swain. The lady was richly dressed in silk, embroidered with gold, with a chuddah of a fine, delicate texture of many colors, with a deep gold and silver border. She wore several rings in each ear; a large gold hoop, studded with pearls and different-colored stones, hung from the left side of her nose, and attached to one of her ear-rings by a chain. There were several pretty, delicate gold chains around her neck; ten bracelets on each arm below the elbow,

and several above; rings on her fingers, and a very large one on her right thumb, with a small looking-glass attached. There were three large silver rings on each ankle, and several silver ornaments on her toes. She was literally covered with ornaments "She seemed pleased," says Dr. Swain, "with the idea of getting well; and both she and her husband promised to obey orders on diet and medicine."

It was not long before another native gentleman waited on the doctor, requesting her professional services for his wife, who had been ill for three months. At his house the ladies were shown through dark passages and through a court, around which were cells for cows, horses, and human beings; then through a second court, till they found the lady lying in the open air, on the housetop, with several servants around her. Her mother was beside her; and she at once began to weep, and to implore the lady doctor to cure her daughter.

Soon after Dr. Swain's appointment to Bareilly, she commenced a medical class of sixteen girls, prepared by Dr. and Mrs. Thomas in the orphanage, in hope of just such an opening. At the end of three years, an Examining Board of three doctors passed thirteen out of the sixteen, and certificated them for practice in all ordinary diseases. They had been trained in the dispensary, beside the sick in the orphanage, and in accompanying the doctor on her visits in the city and the Christian village. Great change—from an abandoned orphan to a medical practitioner! "Surely," says William Arthur, "kind Charity never did look kinder than when she was taking in at her door, from off the highway, a shock

of disgusting hair, covering a shrinking mass of childish skin and bone, and then sending forth a fair woman, clothed, lettered, Christianized, and skilled—the starveling waif transformed into the benefactor of society.”

In 1872, Dr. Swain was called to twenty-six new zenanas, and made 543 professional visits, and prescribed at the Mission House for 1,200 patients. The inconvenience for clinics and the destitution of the poor made the need for a hospital very urgent; but a suitable site and necessary funds was a serious problem. A Mohammedan prince owned property adjoining the mission premises which would answer the purpose if it could be secured. But his highness was the Nawab of Rampore, an avowed enemy of the gospel, who had boasted that the missionaries could never make their way into his city. However, M. Drummond, the commissioner, advised the missionaries to apply direct to his highness for the estate, and ascertain the probabilities. As this was a memorable visit, we quote from Mrs. Thomas’s account as published in the *Northern Advocate*: “Rampore is forty miles from here; and the Nawab, when he heard we were coming, sent out twenty-four horses for us, so that, at each of the six stages of the route, we had fresh horses, and drove in a grand old carriage, with coachman, two grooms, and an outrider. At the last stage we had three cavalymen to escort us into the city. As we entered the gates, the Nawab’s subjects made low salaams, the children cried, ‘Long life and prosperity!’ etc. We were then driven to a house that is kept up especially for European travelers, by his highness. There we found servants in attendance,

and everything on the most magnificent scale for our entertainment. You can fancy how these poor beggars suffered, when twenty-four different dishes were served up for breakfast, of fish, flesh, fowl, eggs, vegetables, etc. At dinner we left off counting, and eating too, in despair.

"In the evening, the Nawab sent two pairs of horses and two carriages to take us about the city; but said he could not see us that evening, as he was especially engaged with his prayers. To each other we expressed the devout wish that the Lord might direct him to grant our desires. The next morning we were up bright and early, and his highness's carriages and horses were again sent for us. Brother and Sister Parker, Miss Swain, husband and I, took our seats for the eventful interview with royalty.

"We were first taken to several palaces and gardens, and at last drew up in front of the royal residence. We entered the gateway right in the face of a great cannon. Five royal elephants made their salaams to us as we passed. We went up the steps and into the 'presence' with some trepidation, but felt reassured when his highness arose, smiled, and extended his hand. After making the usual salaam, he gave me a seat at his right hand, in a gorgeously-embroidered chair; Dr. Swain next; then Mrs. Parker. The gentlemen came next; then his prime minister; then his chief magistrate. We talked a little about things indifferently; praised his gardens and palaces; complimented him for his taste, etc., while his highness smoked his hookah, and looked more and more pleased. Finally, the prime minister arose and whispered something to him, to which he assented. The

minister then told Mr. Thomas to make his request, which he did with as much shyness and blushing as a school-girl. He said he wanted to procure, upon some terms, the estate belonging to him (the Nawab) in Bareilly, for the purpose of building a hospital for women. He had proceeded only so far, when his highness graciously smiled, and said: 'Take it; take it. I *give* it to you with much pleasure for the purpose.' We were taken aback; the gift came so freely that there was nothing to say except to express our thanks to the generous giver. All Mr. Thomas's fine speech and arguments, which he had been getting up in his best Hindoostanee for a week, were of no use. There was no occasion for them at all. I do n't know what the young Nawab himself thought; but we silently thanked the Lord, and said: 'He has given it in answer to prayer. We have prayed for it these many years, but never absolutely needed it as now; but now we have it.' The estate is worth at least \$15,000. There are forty-two acres of land, an immense brick house, two fine old wells, and a garden." Some repairs on the building put it in use for a dispensary and a home for missionaries and their attendants, while it was deemed best to put up a building expressly for hospital services.

The estate was given to the mission October 3, 1871, and May 10, 1873, the dispensary was opened. By the close of the year, 1,600 women and children had received medicine there. Two of the members of the medical class gave valuable services in the dispensary, as well as in taking care of the indoor patients, of whom there were sixteen during the year. The hospital buildings were completed and ready for

use January 1, 1874, the first in all Asia for women! The expense of building, repairing the house already on the estate, making roads, setting out trees, etc., was \$10,300, which was furnished by the Society, save \$350 subscribed in India. Patients began to come to the hospital as soon as they could be accommodated. Hindoos, Mohammedans, and native Christians all having their own separate apartments. One use of the clinical room seemed rather uncommon. Native ladies, arriving in their doolies or light palanquins, would be carried right into the room, and, with one curtain drawn aside, would continue lying in the doolie, and there be prescribed for. One young and pretty Mohammedan lady arriving in charge of her husband, it was found that the vehicle could not be got into the room, and there were men about. What was to be done? Dr. Swain tried to persuade the poor gentleman that an umbrella would sufficiently protect his wife from unwelcome eyes. But no; he must have two; and so defended, she effected the passage.

The prevailing diseases were small-pox, fevers, and ophthalmia; but Dr. Swain was never called to attend a case of small-pox; for was not that a sacred disease, over which medicine had no power? She was allowed to treat the results, however.

Dr. Swain added to her medical work zenana visiting and Sabbath services among the women. In 1874 the number of dispensary patients exceeded three thousand, with one hundred and fifty outdoor patients; and the following year the hospital patients numbered fifty, of whom six were high-caste Hindoos. These brought their families with them. One brought oxen



BAREILLY HOSPITAL, INDIA.

and three conveyances, with her husband, three children, sister, and no less than twelve servants, besides furniture and provisions. To the doctor, the husband was not welcome; but the lady said that she could not stay without him; "their friends would give them a bad name." One patient said: "May I not come here every year and stay awhile, even if I am not sick? I like to walk out in the garden here; if I walk out at home, my friends and neighbors think I am very bad."

After having passed through an arduous season of epidemic, Dr. Swain found the fifth year of her service more satisfactory than any previous one. Then her health broke down, and she was forced to retreat to her native air. The convalescence was slow; but after four years of absence, she was once more welcomed—very joyfully welcomed—by old friends and new, back to her post again.

Unceasing prayer was made by the women at home for a successor worthy of the work, which found answer in the person of Lucilla H. Green, of New Jersey. She was fully prepared by a literary course in Pennington Seminary, and a medical degree from the Woman's College in Philadelphia, supplemented by several months' practice in the Hospital for Women and Children. Her accomplishments promised a successful career at home. Her spirit hailed the call to a missionary sphere. Arriving in Bareilly, she found two assistants, Rebecca Gowan and Bertha Siegler. They had been brought up in the orphanage. Rebecca spent two years in Dr. Humphrey's medical class. She was now a well-educated, zealous young Christian, losing no opportunity

of preaching Christ to the sufferers. She assisted in examining patients and preparing medicines, and took Dr. Green's place when absent. Bertha had been brought to the orphanage a waif six years old, so frightened by ill-treatment that she not only screamed at those who had to deal with her, but bit them. Tamed, trained, converted, she was now a keen, bright student, writing prescriptions so well that Dr. Green did not hesitate, when absent, to leave her register-book in her hand.

The doctor gives a full and lively description of her visitors at the dispensary on a single morning. On entering, she receives the salutation of the assistants, and of several women seated on the floor. Clean white clothes and bright faces tell her that these are native Christians. Next comes the wife of a rich merchant, in costly array, and she retreats to her carriage with great precaution against male eyes. A Mohammedan woman, with a kindly, trusty face, follows. A mother brings two puny children, and holds a branch to prevent Miss Dr. Sahiba from putting any "evil spirit into them." The spirit she would like to put in is eggs and milk and meat; but animal food she must not name. Then a low-caste creature wonders if the like of her will ever be attended to, and goes away happy. Another woman wants to see if the doctor knows anything, and the two have a trial of their wits. One ragged woman, with "superfluous dirt," has "the usual" dozen bracelets on each arm and five rings in each ear. The clinking of anklets and the rustle of rich dress announce two ladies from a zenana visited every week. A sweet, gentle woman is a native Christian, and "a jewel indeed." "You

would feel," says Dr. Green, "like putting your arms around her, and calling her sister." A Mohammedan gentleman brings his wife and children. She will not take a seat while her lord stands, nor will she speak in his presence. When he turns his back, she does so, and very willingly.

In sixteen months, Dr. Green prescribed for 2,322 dispensary patients, dispensed over 6,000 prescriptions and had twenty-six patients in hospital, many of them high-caste women, who would never have visited the general dispensary, choosing rather to suffer in silence, or be delivered over to the "charms" of superstition and ignorant "hakums" (native doctors). During the year 1877 she married Rev. Mr. Cheney, a missionary of the General Society, and removed to Nynee Tal, where she laid broad plans for work. She was suddenly seized with cholera, and in forty-eight hours—on the last day of September, 1878—her body was laid to rest in the beautiful mountain cemetery, and friends there and here were overwhelmed with sorrow. Thus, in the same place where had assembled the first class in India for female medical missionary students, in less than ten years was dug the first grave of a lady physician. "And all down the winding vale of time will these two reminiscences flow along, like two noiseless silver rills, side by side with the pathway of the Missionary Church of Nynee Tal." After the removal of Dr. Cheney to Nynee Tal, Dr. Julia Lore McGrew took charge of the medical work at Bareilly. It was a most trying time. She had to contend with flood, famine, and pestilence; but continued in charge until 1880, carrying on the work most successfully.

Dr. Swain had now returned invigorated in health, and carried on the work, which continued to grow in interest and importance, until, in 1884, she reported over 7,000 patients treated, nearly 16,000 prescriptions given out, besides seventy-six patients in hospital, and visits to 352 out-patients. In February of that year, a native gentleman—secretary to his highness the Rajah of Khetri (Rajpootani)—called on Dr. Swain, and asked if she would visit the Ráni (wife of his highness), if she should be officially sent for. He had previously called on several other lady physicians, and had learned of their ability and success, and would take the report to the Rajah. The doctor replied, if sent for, she could arrange to spend a month with the Ráni, if desired. About the first of March the secretary telegraphed her to be ready to leave for Khetri in ten days. On the ninth day he arrived to escort her thither, telling her to take an English nurse, her cook, and any other servants necessary to her comfort, not regarding the expense. As there were no English or Europeans nearer than the railway station, seventy-two miles away, she felt justified in adding a native Christian teacher and a young lady friend as companion. Thus the party was made up of seven persons besides the escort. Elaborate arrangements were made at the end of the railway journey for transportation across the country, which proved to be a very novel and enjoyable, though very tiresome and slow, journey. First, there was a camel chariot, drawn by four camels; two palanquins, carried by seventeen men each; two riding-horses; and, a few miles out, two large elephants joined the caravan; also, a very unique conveyance, called a *rath*, drawn by two beau-

tiful white oxen, for the two native women. Over one hundred men servants were also placed at her command. Hot milk-and-sugar was frequently brought by the men for refreshment as they stopped to rest, changing from one conveyance to another. In due time Khetri was reached, and a tent was provided to live in. After about two weeks' treatment, and the Ráui showed signs of improvement, his highness proposed to the doctor to remain as physician to the women of the palace, and open a dispensary for the women and children of the city and surrounding country. This was very unexpected, and required much thought and prayer before a decision could be reached to leave the work in Bareilly, and the Society that had cared for her so many years; but each day, as she became more acquainted with the people, and saw the great opening for mission work—a field comprising millions of people, with no missionary or religious teacher in that part of the country—Dr. Swain says she began to see the hand of the Lord in bringing her there; and the more she prayed, the more she saw that the Lord was in it. The Rájpoos are very religious Hindoos, and would never call a missionary, or allow one to preach in the streets or bazaars; but Dr. Swain goes among the people in her quiet, unobtrusive way, doing good to their bodies, and praying God to bless their souls. She immediately interested herself in the children, and obtained cheerful consent to open a school, his highness using his influence to induce the people to send their daughters, encouraging their attendance by giving them as much flour as they could obtain with a day's wages. The young lady companion was also engaged to teach the Ráni and

some of her court women. Christian hymns in the Hindi language soon became very popular, and the singing women of the palace were found singing them to her highness every evening. The Rajah's little girl—an only child, then two and a half years old—learned parts of several hymns, and sang them very sweetly. The Ráni acknowledged their purity, and liked them much better than their own vile songs. But not only was the Christian religion sung to every woman in the palace, but sometimes before his highness also. Many prayers of the women at home have followed this pioneer physician, that she may be permitted to establish Christianity in the midst of heathen royalty. After serving the Society efficiently for fifteen years, she has now been engaged for eleven years as physician in the palace of the Rajah of Khetri.

Dr. Mary F. Christiancy, of Washington, D. C., who was sent to India in 1884, and appointed to Moradabad, was transferred in a few months to Bareilly to succeed Dr. Swain. Statistics are a poor expression of the work accomplished or the labor performed; but it is interesting to note that over 6,700 dispensary patients were treated her first year, including Hindoos, Mohammedans, Christians, and Europeans. In hospital over one hundred patients were treated. She had three assistants in the work. A class was formed in midwifery in 1887, and a regular medical class was also resumed. During the year 1888 over 12,000 names were recorded in the dispensary books, and over 21,000 prescriptions given, notwithstanding the Government hospitals and dispensaries for women that had been established in the city, near and easy of access to crowds. More

and more it became apparent that the mission of these Christian physicians was to the poor who needed them so much. Women came to the dispensary sometimes, saying, "I have been walking since long before daylight to come to you for medicine;" or, "Having heard of you, I came twenty, thirty, forty, or fifty miles, to show you my child and get some medicine for him." What an inestimable boon an itinerant medical service would prove to such women! A sentiment has obtained in some directions that non-Christian hospitals should be established for women, because the people are afraid of missionaries. To this Dr. Christiancy enters a protest, that after several years' acquaintance with the people in North India, in the zenanas, in villages, on the railway, or as patients in the hospital, and as habitual or occasional visitors to the dispensary, she never found one afraid of the medical missionary because of her religion. Because of failing health, Dr. Christiancy returned home in 1890. The New York Branch furnished a missionary to hold this medical fort, in the person of Dr. Mary Bryan, who reached Bareilly in 1891, and is still there, and has won a place for herself in the hearts of the people. Too often the weak point in medical work has been in the custom of placing the doctors too far apart. The physician must often send away patients in need of surgical treatment, because she has no one to help her perform the required operation. To meet such an exigency the Society sent out Dr. Kate McGregor in 1893. She had graduated from the Woman's Medical College at Chicago, and afterward served six months as interne in Wesley Hospital, then took a post-

graduate course in the Chicago Polyclinic. Dr. Bryan greatly rejoiced in a division of labor with her new associate; but for several months Dr. McGregor's work consisted in caring for two of the missionaries of the Society through a severe and well-nigh fatal illness with typhoid fever, doubtless saving the life of Miss Fannie English through her careful nursing. Early in 1895 her own health demanded a change, and she was transferred to the hills, in Pauri; but the missionaries soon faced the problem, that in order to save her life she must hasten home. Sorrowfully and in much disappointment she acquiesced in their decision, and reached home in the early summer. Dr. Bryan is strongly convicted of the great need of some one going out among the poor people in the villages round about, to the sick and helpless, especially to those who are Christians, and are driven to sacrifice to idols, saying: "What can we do with a sick child? We have no doctor, no medicine, no help." Miss Jennie M. Dart, M. D., who took her degree at the Chicago Woman's College, was accepted by the Society in 1894, and the following summer appointed to Bareilly to take the place made vacant by Dr. McGregor.

Among some of the results of woman's medical work, the following is taken from a remarkable paper read by Mrs. J. T. Gracey at the Women's Congress of Missions, held during the Columbian Exposition in Chicago, 1893:

"In the early history of the Methodist Mission in India, a little waif of a girl was picked up and taken to the Girls' Orphanage in Bareilly. The support of the child was assumed by parties in New

York City. With proper care she developed physically, and was put in school, became a bright student, and, having finished the prescribed course, was selected as one to enter the Agra school as a medical student. She graduated at the head of her class, and was so proficient that her case was noticed by the India secular papers. She has been selected to take charge of the Woman's Department of a Government hospital, and has now been in charge two years, and the English surgeon, inspecting her work, acknowledged that her hospital was one of the best conducted in North India. Could the most sanguine have imagined that in twenty-five years there should be such a revolution in sentiment, that a native Christian woman should occupy such a position!"

LUCKNOW.—Dr. Nancie Monelle was the second physician sent out by the Society, and Lucknow was the second city in India occupied by a woman medical missionary, at least of the Methodist Church. She had graduated from the Woman's College in Poughkeepsie, and in 1872 from the Woman's Medical College in New York, taking first prize in surgery. After a year of hospital and private practice in New York, she was sent to India in 1873, and appointed to Lucknow. Her profession opened the way into houses which had never been entered by a Christian. At the end of the first year she accepted an invitation to Hyderabad, Deccan, having withdrawn from the Mission, and refunded her passage and outfit money. She was the first lady doctor who ever went out alone into a native State. The ruler of the province furnished elephants, a regiment of sepoy,

and a band of music to escort her to the palaces of the various noblemen of the city. At the expiration of three years, having established a dispensary and hospital, and treated over 40,000 patients, besides having an important private practice among the nawabs and nobles, she married Rev. Dr. Henry



MRS. NANCIE MONELLE MANSELL, M. D.

Mansell, of the General Missionary Society, and returned with him to the Northwest Provinces. In 1880 they removed to Moradabad. The year 1890 will be memorable for the great agitation regarding baby marriages. Such revelations of inhumanity

had been brought to light that Dr. Mansell drew up a petition, which was cheerfully signed by fifty-five woman physicians, and was presented to the Viceroy and Governor-General, pleading that the marriageable age of girls be raised to fourteen years. The thirteen instances—only a few out of many hundreds—given in the petition, of cruel wrongs, deaths, and

maimings for life received by helpless child-wives at the hands of brutal husbands, which had come under her personal observation or that of her associates, were horrible almost beyond belief. While the Government was flooded with petitions and memorials from native Christians, Hindoo women, and missionaries, it is stated that nearly all the speakers in the Legislative Council referred to the facts presented in this memorial, which had great influence in bringing about the change of raising the age to twelve years (not fourteen, as asked), "possibly the most important step taken in the domestic and social life of the people since the abolishment of suttee, in 1829."

Thursday, March 19, 1891, will be remembered as one of the great days because of this legislative action. On the Sabbath following the passage of the bill a great company assembled in Calcutta, from the surrounding country, — the number estimated from seventy-five thousand to a million,—at the temple of *Kali Ghat*, where they made a great demonstration by singing songs, and appealing to the goddess for help.

MORADABAD.—Mrs. E. W. Parker for twenty years prepared the way of a woman physician in the city of Moradabad by successful practice of her own. She had distributed medicines in the city, in the villages, on the roadsides. She had visited the sick. She had spent days in personally attending those stricken with fever and cholera. Two native medical Bible women assisted her; Shullock, trained in the original class at Nynee Tal, and Jane Plummer, trained in Dr. Swain's class at Bareilly. But Mrs.

Parker longed for a woman physician. At last, in January, 1875, she was able to welcome Dr. Julia Lore, the daughter of missionary parents, herself born in South America. She took her degree in the Michigan University, in 1873, and then spent a year in Boston at the New England Hospital. Dr. Lore, in addition to house and zenana practice, aimed at a dispensary. She succeeded in obtaining one. Apparently she expected the orderly array of mortars, glasses, and books, to produce an effect. But, after spending a morning or two waiting in vain for a patient, she began to reflect that such attractions were not potent with "the feminine mind of Moradabad." Finally, on the seventh day, appeared an old nurse with a boy and girl, and she joyfully made patients of the whole party. The first entry in her prescription book was castile soap, "which," she said, "was a most excellent remedy for many Indian ills." From that day there was a steady increase in her practice, both in the dispensary and in zenanas. Called suddenly to a woman of sixty, whom she found emaciated and dying with chronic dysentery, Dr. Lore had a hope of saving her life, seeing how complete had been the absence of anything like rational treatment. But the old woman would not risk her caste. Not one drop of liquid from impure hands should pass her lips. A single pill did she accept, but never another. Three days after she had been burned on the river's brink, Dr. Lore and Mrs. Parker found her three daughters-in-law sitting on the floor, and they did not rise. For this they apologized, saying that custom required them, on the death of the mother of their husbands, to pass six months of mourning, eat-

ing only at night, sitting on the floor from daylight to dark, and doing nothing. The youngest was a girl with a "wee" baby in her arms. They had all been at the funeral, had bathed in their dresses, and taken a long walk home, "and made themselves miserable." The eldest, under her breath, confessed that it was a bad custom.

In 1875, Dr. Lore was married to Rev. G. H. McGrew, of the General Society, but continued her practice as usual. About this time a grant-in-aid from the Government was received for the dispensary, and a new dispensary was opened at Chandausi, thirty miles away. From this time on the medical work seems to have had rather a checkered career, sometimes a thoroughly-equipped woman from America in charge, but the interim always faithfully supplied by the native Bible woman and medical assistant, Jane Plummer supplementing what Mrs. Gracey calls the "lay medical work" of Mrs. Parker. In 1878, Miss H. B. Woolston, M. D., a graduate from Philadelphia, arrived, and entered at once upon her duties, attending morning clinics and recording in the dispensary books during the first eleven months 1,468 patients, 5,086 prescriptions, besides 303 patients in their homes, and 600 prescriptions to out-patients. The following year Dr. Woolston retired from the work of the Society, and again Mrs. Parker superintended the work, with Jane Plummer in the dispensary. Dr. Kate McDowell was appointed here in 1886, and spent some weeks in Poona, attending the Ráni there, she who sent the message to the Queen of England which led to the inauguration of the Lady Dufferin movement for providing medical

aid for the women of India. Dr. McDowell was transferred to Muttra in 1889, and opened a dispensary, which gave great promise of success, in the center of the city, directly under the shadow of the great temple. Her fears were groundless about difficulty of access to the women; for they scarcely gave her time to get settled before crowding into her office and waiting-room, coming from all parts of the district. In 1888 Dr. Martha A. Sheldon was appointed to Moradabad, and while studying the language looked after the sick in the boarding-schools, superintended a zenana district, and answered numerous calls. She went from Moradabad to take charge of a Deaconess Home in Muttra until in 1892, when she was transferred to Pithoragarh, and in 1893 assisted in opening new work among the Bhotiyas, at Darchula.

About the year 1888 a building was purchased in Moradabad for a hospital, and the following year nearly 7,000 patients received treatment in hospital and dispensary. Down to 1894 the medical work was supported by the Woman's Society. But the new conditions, owing to the Dufferin movement, released the Society from the necessity that had existed, and Jane Plummer was free to engage exclusively in evangelistic work.

CAWNPORE.—In October, 1883, Dr. Laura Hyde was sent out by the New York Branch, and commenced work in the city of Cawnpore. In April, 1885, she became ill with typhoid fever; soon after went to the mountains, and never resumed work.

BARODA.—Dr. Irzilla Ernsberger, a graduate of the Woman's College in Chicago, was appointed in

1888 to Baroda, the capital of the native State of the same name, and a walled city of about one hundred thousand inhabitants. The first year 3,800 patients were treated, and over 350 calls were made on patients in their homes. She had considerable difficulty in getting Christian teachers that knew the language; but when she succeeded, the women listened attentively, and related intelligently what they heard to the zenana women in the homes opened to them by the medical work. The second year she opened another dispensary, keeping the one in the city open four days in the week, and the one in camp some hours each day. Over fifty signers were obtained for the petition to protect the child-wife. The third year 6,800 patients received treatment.

The great success attending the "Lady Dufferin movement" has raised the question of sustaining medical missions in India, and we have asked Dr. Ernsberger to answer it, which she does in the following:

"This form of mission work," referring to medical missions, "does much to overcome caste prejudice. In the dispensary at Baroda, except when one was dangerously ill, the patients had to wait their turn for medicine, regardless of caste. For several years some of the high-caste submitted to this very unwillingly; but in time the different castes learned to have much more regard and kindly feeling for each other. The native Christian Bible women, because they are Christians, are, of course, out-castes and despised by the Hindoos. But through their work in the dispensary and acquaintance with the patients, numbers of Hindoo women, some of whom were very

high-caste, became friendly, some even taking the Bible women by the hand in friendship and affection, and bringing them presents. The native Christian women are welcomed in homes where they could not go except with the medical missionary. I, also, being a person of no caste, ordinarily can not touch their food or drink, any more than an out-caste, yet in sickness many times the relatives have asked me to mix (with water) the first dose of medicine, and give it to the patient myself. Large numbers who dare not or will not admit any one to their homes to teach the Bible, hear it carefully explained in the dispensary. Some have thought that the principal work of a medical mission is to open the way for other missionaries; but in the dispensary there is much careful religious instruction given, as in our own work at Baroda, and patients had to wait one, two, and sometimes even three hours, until their medicine was prepared, as there were generally from forty to sixty-five patients treated daily, and during the waiting no idle conversation was allowed, but the Bible woman alternately read and explained the Bible. People from great distances were reached where there were no missionaries. Tracts and Bible portions were given to the patients, and we learned of different cases where a whole community heard the gospel from one Bible portion thus distributed.

"About fifty years ago, when some missionaries went to Baroda, they were not welcomed by some of the officers of the native Government, and left the field. Among our patients were the native Queen and her sister, the daughter and daughter-in-law of the Prime Minister, the daughter of the Chief Justice,

and others from families of high officers. We have never heard a word from any authority that we were not welcome, but have had far more work than we could do. Considering the number of persons receiving careful Bible instruction, the expense of the work is small. The medical work among the native Christians is a benefit to them religiously as well as physically, as many of them have more or less of fatalistic ideas, and the medical work does much to overcome these. The confidence between the patient and the physician gives the medical missionary a good opportunity to reach the soul, and in general medical mission work is an excellent way to gain the confidence of the people.

“In regard to the Lady Dufferin medical work, it is good as far as it goes; but it does not go far enough to take the place of the medical missions. The *Medical Missionary Record* says in regard to it: ‘The great pity is that *no gospel* effort is allowed in this movement. Christ always cared for both body and soul.’ Besides, there are multitudes of people in India not reached by this or any other medical work. In Baroda even, which is in a native State, there are schools for both high and low caste boys, and schools are increasing for girls, even schools for widows, supported by the native Government. These are without Christian teaching, and we feel that we should have Christian schools. In the same way, because there is some medical help provided for the people of India, we can not afford to neglect the medical mission work, and so lose the opportunity so full of promise of reaching them with the gospel. There are many children not allowed to attend the Christian school who

hear the Bible in the dispensary. Christian schools are increasing all the time in India, and they should increase more still; but while we are increasing these we should also be improving the vast opportunity for reaching the souls of the people with the gospel through medical missions.

"Christ's command to his disciples was this: 'Into whatsoever city ye enter, heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.' (Luke x, 8, 9.)"

After a period of well-earned rest in the homeland, Dr. Ernsberger sailed, August 10, 1895, for India, under appointment to a new station, Sironcha, near Bastar, and Dr. Emma Hodge sailed at the same time for Baroda.

CHAPTER IX.

MEDICAL MISSIONS—CHINA, JAPAN, AND KOREA.

"If the missionaries ever come into the Chinese heart, the physicians will open the door."—LI HUNG CHANG.

"THE Chinese have little knowledge of anatomy, physiology, or hygiene, and do not practice surgery; but four thousand years of experience have given them some just ideas concerning the uses of herbs in medicine," writes Miss Fielde, of Swatow. Chinese women, as well as the women of India, will suffer and die before they will call in the help of a foreign male physician; hence all the considerations that render the help of women physicians in India a necessity, apply with equal force in the great Chinese Empire. The safe establishment of Dr. Swain's work in India was being watched in Foochow, and Mrs. S. L. Baldwin, with the hope that such a work could be commenced in China, presented the matter to the missionaries the latter part of 1872, or early in 1873, and they authorized her to write home asking the Society to send them a medical lady, but requested that one of the homeopathic school be sent. This condition caused some delay, and in the meanwhile the missionaries in Peking had also forwarded an application without such condition, and Dr. Lucinda Coombs, a graduate of the Woman's Medical College in Philadelphia, was sent out, reaching Peking in September, 1873. Her work was to be experimental. No one

had pioneered the way before her. Just how the Chinese would feel toward a lady physician was not known; but surely the field was ripe for the harvest. To a thinking people like the Chinese, the daily performance of labors of love among them by a lady physician must contribute to that which is so much desired, the spread of Christianity.

At once Dr. Coombs saw the imperative necessity for a hospital to separate the patients from their homes, and the Woman's Society generously made appropriation for it, and in 1875, two years after her arrival, she opened the first hospital for women in China. The first patient received after the building was done was a native Christian woman, who had fallen and injured her foot badly. When she left, it was with gratitude from herself, her husband, and her son, and prayer for the blessing of God upon Dr. Coombs and the hospital. The practice of medicine among children in China is utterly hopeless unless one is able to keep the patient under his own eye. Dr. Coombs tells an amusing case where she had prescribed a dose of castor-oil. The next day the child and the oil were both brought by the father, who said she declined to drink it. To the evident surprise of the man, the doctor seized the child, and by the time she had uttered three screams, had compelled her to swallow the dose. But no parent would ever do such a thing. Had not the great Confucius taught, "Govern a child when he is eight years old?" One can easily imagine the parent's influence who observed that teaching. After nearly five years of efficient pioneering in medical work, Dr. Coombs was married to Rev. A. Strittmater, of the General Missionary Society, and

removed to Kiu-kiang. Three months previous to her marriage she was joined by Dr. Leonora Howard, who had graduated in the University of Michigan in 1876, and reached Peking in June, 1877. She immediately took charge of the hospital, and commenced at once her practice and the study of the language. She stood bravely at her post, some of the time single-handed, during the awful famine months and the pestilence that followed, with the dead and dying lying on the streets just where they happened to fall. Events soon awaited her that would distinguish her above all other women physicians. In the fall of 1878 medical work in Peking was temporarily suspended to meet a providential opening in another field.



MRS. LEONORA HOWARD KING, M. D.

TIENTSIN.—Lady Li, wife of the Viceroy, Li Hung Chang, the leading statesman of the Empire, was seriously ill; the arts of the native physicians were exhausted in vain, and her life was despaired of. A

missionary physician of the London Missionary Society was called, and succeeded in placing her beyond immediate danger; but, being a man, Chinese social ideas would not permit the necessary treatment to effect a complete cure. Some one suggested the name of Dr. Howard at Peking. Through the unusual affection of this great statesman for his wife, and perhaps his favorable disposition toward Western science, equally strange, a special courier was sent by the Viceroy to request her to come—a request in which both the physicians there and the United States Vice-Consul united. A steam launch was sent up the river to meet her and hasten her journey. She came, expecting to remain but a few days. Entertainment was provided for her at the yamen, or official residence. Gradually the ailment of Lady Li yielded to her remedies. She was called to attend the families of other high officials, and a strong effort was made for her removal to Tientsin. This was an opportunity such as had never occurred before in China, and if lost might never occur again. The consensus of opinion among the missionaries of the General Society, as well as those of the Woman's Society, strengthened her own decision, that this was surely the hand of Providence, and she ought to accept the call. The Viceroy had taken a heathen temple, built in memory of his predecessors, and placed it in charge of Dr. Mackenzie, of the London Missionary Society, for a hospital to be devoted to distinctively Christian work. In gratitude for her restoration to health, Lady Li undertook to defray the expenses of a woman's ward in the temple under the direction of Dr. Howard, for whom she had conceived a strong personal attachment. Tientsin

is distant from Peking about 80 miles by land, or 120 by water. It is the great emporium for the north of China, and serves as the port for the Capital City. Dr. Howard took up her residence in the foreign settlement, about three miles from the temple, and opened a dispensary there also. She was called to visit the mother of Li Hung Chang, some distance away, in her last illness. She was an aged woman, past eighty years of age. Before dying, she gave the doctor some beautiful presents of silk, and left \$1,000 for her work, the first bequest of a Chinese woman for Christian benevolence. A very earnest call was made for money to build a hospital and dispensary, besides a home for missionaries, at Tientsin, which found a ready response in the heart of a lady in Baltimore, who donated \$5,000 for the purpose, with the understanding that the building should be known as the the "Isabella Fisher Hospital."

In 1882, Dr. Estella Akers, a graduate of the Chicago Woman's College, was sent to the relief of Dr. Howard. She was diligent in the study of the language, assisted in the hospital, and made country trips with Miss Yates. On one of these she remained thirteen hours in the saddle. After the marriage of Dr. Howard, in 1884, to Dr. A. M. King, of the London Mission, Dr. Akers carried on the work in the "Isabella Fisher Hospital." In 1885 Dr. Akers became Mrs. Perkins, but rendered faithful service another year. The Woman's Society sent out Dr. Anna Gloss in September, 1885, she having taken her degree in the Chicago Woman's College the preceding April. She fully determined, on her arrival, to give herself entirely to the study of the lan-

guage; but, as with many another, broke her intentions, and saw patients daily. A brief record would read: 1886, "Excellent health, enjoy my work;" 1887, "Several instances of house-patients becoming Christians;" 1888, "A pressing need for another doctor in Tientsin;" 1889, "Called to an inland city;" 1890, "Hospital patients, self-supporting, opened a third dispensary." Then Dr. Gloss returned home, and spent half of the three years' absence in professional study, going back in 1893 with increased qualifications, and to Peking instead of Tientsin. Miss Anna E. Steere, a trained nurse, was sent to Peking in 1888. Among her many duties she counts it a mournful pleasure to have cared for Dr. Leander Pilcher, president of Peking University, in his last illness. In 1887 Dr. Gloss wrote: "The new hospital, built in the neighborhood of ours by Lady Li for Dr. Howard-King, is now completed, and will doubtless be opened this autumn. The last vestige of this lady's patronage departed when Mrs. King sent for the *piero* (sign-board) which had been presented by Lady Li at the opening of the 'Isabella Fisher Hospital.' Of course most of the official patronage goes with Mrs. King; but there is plenty of work among the poorer classes. Lady Li's interest has always been personal, and has never been transferred in the least degree to the mission, or to Mrs. King's successors. Her influence was doubtless of great importance when the work was first started, but we have plenty of work to-day without it."

Dr. Ida Stevenson took her degree in the Woman's College in Chicago in April, 1890, and then spent some time in Wesley Hospital in that

city, from which she went under appointment to Tientsin to relieve Dr. Gloss. The Philadelphia Branch also added Dr. Rachel R. Benn the same year to strengthen the work, which reported a city clinic twice a week, a daily clinic at the hospital dispensary, the ward treatment, and an extensive out-practice. These physicians go everywhere with love and sympathy, and administer to all classes, among the homes of the poor and suffering, up through all grades to the Viceroy's yamen (official residence). At the dispensary all hear the story of salvation, the beggar from the street in all her filth, and the "lady" in her silks and jewels—all who come there. The earnest voice of the Bible woman, telling in the waiting-room the "good news," gives new strength to the weary physician many a time. When practicable, Drs. Stevenson and Benn make evangelistic tours through the districts, preaching the gospel and healing the sick. Pitiful indeed is the group of sorry-looking women, with their babies in their arms, the dirty children, and the few men, who gather in the places of worship, in the homes of native Christians, and by the roadside under the trees. On account of her health, Dr. Stevenson was obliged to come home early in 1894. Mrs. Mary Barrow, M. D., widow of Rev. L. C. Barrow, late of Tientsin, was accepted by the Reference Committee at their semi-annual meeting in Cincinnati, in May, 1895, and took work in Tientsin Hospital. At the same session Miss Hu King Eng, M. D., was accepted, but not appointed.

TSUN HUA.—Medical work was inaugurated in Tsun Hua in 1887, by Dr. Edna G. Terry, of Boston.

After a country trip with the presiding elder to a village thirteen miles away, she realized a good deal of meaning in that prophecy of Isaiah, "Thou shalt not see a fierce people; a people of deeper speech than thou canst perceive; of a stammering tongue that thou canst not understand." Tsun Hua had but recently become a station on the doctor's arrival; but in 1889 a hospital was opened. The greater number of cases requiring treatment were eye cases. Frequent trips were made in the country for the purpose of dispensing medicines. At one time a four days' journey into the mining region of Mongolia was made in answer to a call. Early in November, 1891, a great panic was occasioned by a local rebellion just outside the Great Wall, only a few miles from the city, when the magistrate advised the missionaries to leave at once for Tientsin, furnishing a conveyance and an escort for the journey. The rebels were soon defeated, the mission property undisturbed; but the shock occasioned by the imminent peril and precipitate flight, added to the strain of previous overwork, told very seriously on the women, and Dr. Terry came home. After spending a few months in "special" studies in the College of Ophthalmia in New York, she was again at her post, the work having been cared for by Dr. Hopkins, of the General Society. Great encouragement is found in the increased number of surgical operations, which shows the confidence of the people in the foreign doctor. In making her country trips in 1894, Dr. Terry spent six weeks in a Chinese cart, and traveled over 1,200 miles.

FOOCHOW.—After repeated calls from the missionaries at Foochow for a woman physician, in 1874 Dr. Sigourney Trask received her appointment to this "mother mission" of Methodism in China. She had first graduated at the Pittsburg College, and then at the Woman's Medical College in New York City. The same quiet energy and spirit of determination to succeed that characterized her in securing an education, was manifest as soon as she reached her new field of labor. "Her success," says

one, "soon gave her a wide reputation as a skilled physician, while her gentle manner, and unselfishness won for her the respect and love of her patients and their friends." In January, 1875, the mission asked for \$5,000 to build a hospital and residence for the physician in Foochow, which was promptly appropriated by the General Executive Committee the following May, the



MISS SIGOURNEY TRASK, M. D.

larger part of the pledge being met by the proceeds of a bazar held by some of the New York and Brooklyn Churches. The selection of a site, which is on the large island in the Min, near the foreign community, embraced the period of one year; the erection of the building one year more. The inauguration services were held April 18, 1877. A pleasant assembly of friends of diplomatic, mercantile, missionary, and professional circles, with some Chinese high officials, graced the occasion. Members of the medical fraternity present made addresses full of good cheer and encouragement. There was singing by a choir of ladies, accompanied by Mrs. S. L. Baldwin on the harmonium. Mrs. Ohlinger also sang with sweetness and pathos, "If I were a Voice." Mr. De Lano, United States Consul, did honor to the occasion and himself by presiding over the services. The following day the first in-patient was registered. She was a young married woman, who had not been able to walk erect for five years. A fall, in which one knee had sustained an injury, followed by inflammation, resulted in stiffness of the joint—*anchylosis*—in a position of flexion at nearly a right angle. By operation (*resection*) the limb was straightened. A good recovery ensued, and in three months the woman was able to return to her home, sixty miles from Foochow. Her limb became sound and useful. During her stay at the hospisal she lent a favorable ear to Christian teaching, and professed her faith in idols dissipated, her heart acknowledging the truth of the gospel. Such, briefly, is the story of the first patient. At the close of the second year the doctor reported the whole number of patients registered 1,208, and as the audi-

ence in the waiting-room generally averages twice as many patients, it is presumable 2,400 persons listened to Bible truth. Mrs. S. L. Baldwin from the first was her coadjutor, visiting the wards and talking with the patients of their relation to God and his Son Jesus Christ. During the second year an efficient native Christian teacher became resident in the hospital, and devoted her whole time to the instruction of patients. There was success and appreciation on every hand. The native authorities took a lively interest in the good work, which took on the practical turn of a gift of \$200 from various high officials, in 1878. That same year the Foochow Conference passed resolutions assuring her of their hearty interest, and tendered her a rising vote of thanks. Dr. S. L. Baldwin bore witness to the usefulness of women physicians at the Shanghai Conference of missionaries in 1877, by some commendatory remarks regarding Dr. Trask's work in Foochow. As the work pressed on every side, she urged the Society to send her relief. She needed rest, but would not leave until some one was ready to take her charge. After six years of faithful work she made a little visit to the United States in 1880 for a few months, and then returned to China. January 6, 1885, she was married in Foochow to John Phelps Cowles, Jr.

The call for help was responded to in 1878 by sending Julia Sparr, M. D., to Foochow. She earned her degree at the Michigan University in 1877, when she spent six months in hospital at Philadelphia for further much-needed practice. On her arrival in China she assisted Dr. Trask in the hospital; but in February, 1880, opened a street dispensary at the

chapel, outside the city. The location proved unfavorable, and she moved to East Street, and opened a branch dispensary there for women and children, on November 7, 1881. Here the attendance was so large Dr. Sparr gave it three days in the week. Daily clinics during the mornings were held, one of which belonged to one of the native medical students! A Chinese girl conducting clinical lectures! In 1876, Dr. Trask received under her instruction the first girl medical students in Foochow, the first in China. Seven years later they were in charge of the morning and evening services in the wards, and read and explained the gospel to the patients.

One of these girls was Hū King Eng, whom Dr. Trask desired to come to America, stay ten years, if necessary, that she might return qualified to lift the womanhood of China to a higher plane, and to practice medicine among her people. This was brought about through private beneficence, three elect women assuming her support. She arrived in Philadelphia in May, 1884, not able to speak a word of English. It was decided to send her to the Wesleyan University in Delaware, Ohio, and, as Mrs. Nathan Sites was about to go there with her eldest children, Hū King Eng spent her first summer with these Chinese missionary friends. She learned English rapidly, and her child-like faith in God's help and presence won for her many friends among the girls and in the faculty. After four years she entered the Woman's Medical College in Philadelphia. On the 24th of January, 1891, she, with Miss Ruth Sites, was welcomed home in Foochow. Miss Hū's father, Rev. Hū Yong Mi, was fast passing away with lung trouble, and it was such a blessed

thing for her to see her father once more and consult with him about her future work. Had she not learned to trust God fully, according to her own statement, she never could have left her sick father to come back to fin-

ish her medical course. She arrived the second time in Philadelphia in September, 1892, and graduated with honor with a large class in May, 1894. In the fall she entered upon a very expensive course of post-graduate study; but was fortunate in being chosen as a surgeon's



HŪ KING ENG.

assistant in the Philadelphia Polyclinic, which afforded her the privilege of attending all the lectures and clinics.

Dr. S. L. Baldwin baptized King Eng in her infancy. She is the third generation of Christians in

the Hū family. Mrs. Baldwin, in the *Heathen Woman's Friend* for March, 1894, indulges in some interesting reminiscences. It seems that the Chinese do not change their surnames, but the given name may change with circumstances, and it is very common in baptizing men and boys to give them a new name. Frequently it becomes necessary to harmonize with the new man in Christ Jesus. Mrs. Baldwin says: "When the first women were baptized, there was the same difficulty, and the question arose, Shall women have Christian names? I regret to have to record that some of the brethren thought this wholly unnecessary. Then arose our mother Hū, that energetic, intelligent, fearless grandmother of our dear, gentle King Eng, and, without any preliminary remarks, informed the brethren that, 'Of course the women would have Christian names!' And then, unconsciously, she was inspired to utter a great, deep, far-reaching truth of infinite joy to all women, 'Woman in Christ has a name;' and added, emphatically, 'If you brethren can not find names for these sisters I can!' And she did. Let it be recorded that the mother of the rare Hū family, whose three remarkable sons, Hū Po Mi, Hū Yong Mi, of saintly memory, and father of our King Eng (both of them the first native presiding elders in China, as was the elder brother the first itinerant preacher), Hū Sing Mi, all of whom have given twenty-five to thirty-five years of service in our ministry, and grandmother of still another minister, King Eng's brother—be it recorded that she gave Christian names to the first women of Chinese Methodism. The brethren never

had any trouble finding names for our Christian women after that example."

After five years of efficient service, Dr. Sparr returned home in 1883, for a year's rest, to go back again to Foochow as the wife of Mr. Augustus Coffin, a tea merchant. She has now taken up her residence in this country.

Dr. Kathie A. Corey, a graduate of the Michigan University, arrived in Foochow April 1, 1884, and almost immediately assumed the burden of the work, as Dr. Trask was caring for Bishop Wiley through his last illness. The duties of hospital, dispensary, and nursing, all devolved on Dr. Corey, until she was well-nigh broken down under the burden. She felt that she could not, and dare not, contract the work, but must see all that came, whatever the cost. Dr. Susan M. Pray, of New York, was sent out to her relief, arriving in September, 1886; but returned, because of severe illness, the following September. There was a continual plea for re-enforcements. Dr. Corey was willing to spend and be spent in the cause, but could not think it necessary to spend all at once. The printed report of the medical work for 1887 was submitted to high medical authority in this country, and received unstinted praise. A leading medical journal said: "The course of instruction as mapped out therein (for medical students) is a thorough and more advanced course than that offered by many medical schools in our own country." In connection with the report, Dr. Corey gave a classification of the diseases treated and the surgical operations she had performed after assuming charge of the work. The

list embraced all the diseases usually met with in practice. Among the surgical operations were cataract, amputation of the breast, laceration of the cornea, cleft palate, etc. "The report was a strong argument in support of woman's fitness for the medical mission field." Conference time 1887 found Dr. Corey alone, overworked and ill, unable longer to bear the burden. Dr. May E. Carleton was on her way to Nanking, and Bishop Warren, who was presiding at the Annual Conference, summoned her by telegram to the rescue. But it was too late to relieve Dr. Corey, and she was obliged to come home, sailing from Foochow March 1, 1888. The pressure of work and responsibility which was then transferred to Dr. Carleton, was simply enormous. The hospital had been enlarged with wards for seventy patients. There was the dispensary at East Street, a new one at South Street, besides the work in connection with the hospital at Liang An. Miss Ella Johnson, a thoroughly trained nurse, sailed September 8, 1888, from Philadelphia, to give valuable aid in this department, and also in evangelistic work, so that the report the following year speaks of spiritual reception of truth resulting in miraculous cures, even of those under the power of demoniacal possession, and ancestral tablets and other trophies of victory passed to her hand from those whom the Son had made free indeed. Miss Johnson was married in 1893. Dr. Ella Lyon, a graduate of the Chicago Woman's College, re-enforced the work in 1891. The year 1890 was a memorable one, when a class of students completed their five years' course of study. Four girls entered the class under Dr. Corey; after two years they came under Dr. Carle-

ton's instruction. The course was graded, consisting of anatomy, physiology, hygiene, obstetrics, diseases of women, materia medica, theory and practice, diseases of eye and skin, and surgery. With this they had four years' practice in the wards, drug-room, dispensary, and in practical obstetrical and gynecological work. They passed most creditable examinations, and were granted diplomas. About two months before Commencement-day one of the class died, leaving three to graduate.

Dr. Luella Masters, of Indiana, a graduate from Syracuse University, reached Foochow late in September, 1892. The year previous Dr. Lyon carried the medical work single-handed and alone. She became ill; then all the work fell on Dr. Masters, beside caring for her. It seems impossible to add strength to the medical force at work in Foochow. Soon after Dr. Carleton's return from her vacation, Dr. Lyon left, January 29, 1894, for Central China and Japan. She extended her trip to Vladivostock, Russia, cherishing strong hope of permanent benefit, since it had helped so many before her. The year 1895 found three physicians on the field at once. They have charge of two hospitals and seven dispensaries in Foochow and vicinity. They also visit three schools and the orphanage for clinics once a week, make out-visits and country trips, and teach two classes of medical students. The prescriptions filled were, 15,094; patients seen in dispensaries, 10,736; patients seen in homes, 2,953; patients in hospital wards, 279.

HING HWA.—Julia M. Donahue, M. D., was sent out by the Cincinnati Branch in 1894, to open med-

ical work in Hing Hwa. She has evinced wonderful energy and perseverance, having educated herself, first, by a course in Delaware, Ohio, and afterward in the Woman's Medical College in Chicago. She then served as *interne* in the hospital for women and children in Chicago.

KIU-KIANG.—Medical work among women was commenced in Kiu-kiang when Dr. Letitia Mason reached there the last month of 1874, having received her diploma from the Woman's Medical College in Chicago in February. She was full of life and strength, buoyant and enthusiastic, and on reaching her destination entered joyfully upon her work. Her first professional visit was to an only child of a well-to-do Chinaman, with Miss Howe as interpreter. They were borne in sedan chairs, on the shoulders of coolies, through dirty streets, so narrow that a man with arms extended could reach each side. When they arrived at the house, they passed through rooms eight by ten feet in size, floorless, windowless, and stoveless, until the sick-room was reached, and were astonished to find a window in it with two panes of glass! The baby was in a cradle, and the mother and grandmother and all the friends were near at hand, manifesting great anxiety, for this was a boy. A dispensary was opened, and two hundred patients received treatment in ten months. Skin diseases and sore eyes predominated, though she was often required, in the girl's school, to treat the poor, little, ulcerated feet suffering so cruelly from the custom of binding. In the midst of her usefulness the fever seized her, and she was obliged to return, reaching

home in August, 1876. Three years later, Dr. Kate C. Bushnell was appointed to this work. She was thoroughly prepared, with two years' study of nervous diseases in the office of a prominent physician in Chicago, a degree from the Woman's College, superintendency of a hospital for women and children, and three months in the "Eye and Ear Infirmary." She is the same who, in 1893, accompanied Mrs. Andrew to India under the auspices of the World's Woman's Christian Temperance Union, and unveiled the secret haunts of vice in connection with the British Army. With no hospital accommodations, Dr. Bushnell cared for fifteen to twenty patients often in the Mission Home at a time. Women would bring their quilts, and sleep on the veranda while recovering from a surgical operation. One woman, almost gone with consumption, came fifteen miles in a wheelbarrow to see if she could cure her. Through anxiety and overwork, the Doctor became ill with nervous prostration, and in 1881, Dr. Ella Gilchrist, a former classmate and associate in the hospital, was sent to her relief. From the first day her heart and hands were over-full of care and toil. One of the missionaries was sick, the Chinese were sick and dying on every side, and necessity threw every heavy burden on her willing shoulders. From September, 1881, to the latter part of April, 1882, she gave out over three thousand prescriptions, entertained over one hundred patients in empty rooms of the mission houses, made many visits to out-patients, studied several hours daily on the Chinese language, and spent the evenings reading medicine. By fall her chronic bronchitis appeared, and it soon became apparent she must leave

her Chinese. She and Dr. Bushnell reached San Francisco May 30, 1882. The night before they started, the Chinese girls and servants crept into the room, one by one, and seated themselves on the floor about her chair. They took down her hair and bathed her fevered brow; silently the tears flowed down their cheeks, and carefully they drew her hand out over the arm of the chair and covered it with kisses. Only one of them was uncontrollable. Poor Tsay Yin would come in for a few moments, and then rush from the room with sobs that were heard in every part of the house. The two friends stopped in Colorado, and the tenderest care and loving devotion of Dr. Bushnell detained her two years. April 23, 1884, marked her latest breathings of the earthly life, and the dawn of the heavenly.

The medical work in Kiu-kiang has never been resumed, but in 1892 Miss Gertrude Howe brought to this country two young girls whom she had educated in her mission school there. They were Mary She (Stone), the daughter of a Bible woman, and the first girl in all Central and Western China brought up by her own parents with unbound feet; the other girl is Ida Kahn or Con (the same name as Confucius, the philosopher Con), whom Miss Howe had adopted when she was but two months old. They are both Christian girls, whose example is worthy of imitation. So thorough had been their preparation that they entered after an examination of two days, without conditions, the medical classes in the University of Michigan, and their record for three years, up to date, has been unexceptional.



MEIYII SHIE.
(MARY STONE.)

IDA KAHN.
(IDA HOWE.)

CHIN-KIANG.—In January, 1884, Dr. Lucy Hoag was sent to Chin-Kiang, an important center and key to the province, to open medical work. Miss Hoag first went to China as a missionary in 1872, and after seven years returned and took a medical course, all unaided by any one, in the Michigan University, graduating in 1883. With her knowledge of the Chinese and their language, she found ready access everywhere in the use of the healing art, and in one month gave medicine to eight hundred and fifty patients. The new year of 1887 found her rejoicing in a neat little hospital and dispensary on the beautiful hill, in the same compound with the Home and school, in favor with Government officials, and in the number and receptivity of the patients. The riot of 1889 brought no injury to the property. Eighteen hundred and ninety was a year of pestilence. Many foreigners were attacked with smallpox, the "heavenly flower disease," which also entered the school, and took some from the Home. This year the doctor took a vacation, not leaving the country, the first since she went to China. Twenty-three years have been spent by her in preparation and in work in China. Again riots made some confusion in the work; but the missionaries suffered no inconvenience, and were able to furnish an asylum to those less fortunate, feeling that "they were safe so long as gunboats were anchored at the wharf, and the officials were able to control the people." In 1894 the hospital was enlarged, with "ample room to accommodate all the Chinese women and children who are likely to come for treatment." That year she recorded 3,799 dispensary visits; 79 patients in hospital; 79, visits to out-patients, and 11

cases of poisoning. Daily religious instruction is given, and, when able, the hospital patients attend morning prayers and all the services of the Church. In the Spring of 1895 Dr. Hoag came home for a much-needed rest, intending to return in a few months, but found it necessary to change her plans. Dr. Hoag's Katie, a devoted, consecrated Chinese girl—"Little Dr. Hoag," as the natives call her—successfully carried on the hospital work during her absence, until a foreign doctor came. She and her assistant, Urjen, prayed to the Great Physician to send them the people they could help, and to guide them in dispensing medicines. Miss Gertrude Taft, M. D., was appointed to Chin-Kiang in the summer of 1895.

CHUNGKING.—Miss Sadie E. Kissack, a trained nurse, graduate from Harper Hospital training-school for nurses, located in Detroit, was appointed in 1894, to Chungking, in West China.

JAPAN.

HAKODATI.—The need of missionary physicians is not now as urgent in Japan as in other non-Christian lands. An M. D. qualified to make a diagnosis and write a prescription can be found in every large city of the Empire. It is also a fact that the Imperial University and Normal Schools send out highly-educated men and women. Several women have studied medicine in America, some to return as Christian healers. In 1883 the Society sent their first and only medical missionary to Japan—Dr. Florence Nightingale Hamisfar, of Kansas—her appointment being Hakodati. In 1886, her last year, she taught a class

in the Imperial Normal School one hour each day, for which she received \$495, which she placed to the credit of the Branch supporting her.

KOREA.

Medical science in Korea is extremely crude, if, indeed, it can be called a science. The native physician knows absolutely nothing about anatomy, physiology, therapeutics. They have a *materia medica*, such as it is, and they know the results of certain drugs, but this is mingled with superstition and ignorance. Of surgery they have no knowledge, and a Korean surgical case will contain nothing but a few sharp lancets or needles, and dull irons for puncturing and cauterizing. They sometimes dig needles into an eye to open up lost sight; or, in case of epilepsy, they take the person by the heels and beat their heads against some hard substance to restore them. In cases of cholera, they make sacrifices to stop the plague, offering pigs, rice, and other food as a burnt offering. The sick with certain contagious diseases are driven from home into the tents, or even have no shelter, and are deserted by friends and become subjects of charity. In going outside any of the gates of the capital city, many of these deserted persons may be seen. All classes accept medical treatment gladly, and are very grateful. It has plowed up prejudice, and reaps unstinted praise.

SEOUL. — The first woman physician to Korea was Dr. Metta Howard, sent out by the Society in 1887. She was a graduate of the Woman's College in Chicago. During the first ten months she treated

1,137 dispensary cases. The following year, on account of the riotous condition of affairs, and the embargo against direct religious work, all missionary operations were suspended save the medical. In 1889 the first hospital for women was opened. When the king heard of it he showed his approval by sending a name, Po Goo Nijo Goan, or home for many sick women. It was framed and painted in royal colors, all ready to be hung over the great gate. Dr. Howard met with favor among the people, visiting professionally in the houses of officials and men of rank. In less than two years she treated three thousand patients. Early in 1890 she was obliged, on account of serious illness, to return home. Dr. Rosetta Sherwood sailed September 4, 1890, for Seoul. She reached her destination in due time, and energetically set herself to work. As yet there was no trained Korean helper to assist in the drug work or in nursing, and everything devolved on the doctor—the preparation of mixtures, ointments, and powders, taking of temperatures and pulses, the giving of food and medicine, dressing of ulcers and abscesses, and the many other things incident to the dispensary and hospital work. The first year, which was the fourth in the work, she treated 2,476 cases among the highest and the lowest class women; 277 were surgical cases; 77 were patients in their homes, and 35 were in hospital wards. Over 6,000 prescriptions were compounded. The second year over 4,000, and the third year nearly 7,000 patients were treated by her. In 1891, Miss Ella A. Lewis, a trained nurse, was added to the working force, and the next year Dr. Sherwood married Rev. W. J. Hall, M. D., of the



General Society. She then opened new work at the great East Gate. Though the Woman's Society could make no further claim upon her services, for the love of the Master and his suffering ones she continued in charge of the Woman's Hospital and Dispensary in Seoul until September, 1893, when she was appointed by Bishop Foster to open medical and evangelistic work for women in Pyong Tang. March 30, 1892, Dr. Mary Cutler arrived, and, April 12th, wrote she had made 825 professional visits, treating 156 cases since her arrival. The East Gate Dispensary was closed in 1894, and Dr. Cutler and Miss Lewis continued to bear heavy burdens at the Chong Dong Hospital.

In the school which Mrs. Scranton, the first representative of the Society, had opened, the first ever established for girls in Korea, there was a pupil named Chyon Tong Kim, who proved very quick to learn, and soon surpassed her schoolmates. She studied the Bible and catechism, also Chinese and English. It was not long until lying and stealing, so common in Korea, were abhorred, and she prayed in secret for a clean heart. After the answer came, she went and told the other girls, and invited them to come to her room and pray for new hearts. She decorated her room with flowers, and made it very sweet and inviting, and they had such a beautiful evening that they decided to have a daily prayer-meeting; and this is the origin of the first woman's prayer-meeting in Korea.

When Chyon Tong was fourteen years old she was sent to the hospital to interpret for Dr. Sherwood. Here she was taught, with several other girls, physiology and materia medica, and received practical

lessons in the dispensary every day. At first she was only attracted to the study of medicine, naturally shrinking from surgery; but after assisting at an operation, she surprised her friends by declaring that



ESTHER KIM PAK.

she wanted to learn to perform such operations herself, and from that moment never gave up her determination to be a physician. January 25, 1891, she was baptized by Rev. F. Ohlinger, and received the name of "Esther." In Korea a woman loses her given name when she is married, and is called by

none until she becomes a mother, when she is only known as such an one's mother.

It is customary in Korea for all respectable women to marry; so "Esther" decided to abide by the custom of her people, and was married, in 1893, to a convert named Pak. In 1894, she went with her husband 180 miles away, to Pyong Yang, where she proved a faithful helper, and brave under persecution, and was efficient help in opening Christian work in that city of 100,000 people. Late in 1894, Dr. Hall, with the consent of the mission, brought Mr. and Mrs. Pak to this country. She entered the Woman's Medical College, Baltimore, and is the first Korean woman to come to America to study medicine.

The Society has sent out thirty-nine diplomated physicians and four trained nurses. Of this number two have died, five retired, and eleven have married. It has seven hospitals and nine additional dispensaries, with a valuation of over \$41,000. They are in charge of seventeen physicians. For the year 1895 the sum of \$20,000 was appropriated to carry on medical work. Over fifty thousand women in 1894 received help from Methodist women physicians that otherwise would have had none.

JOSIE M. COPP, M. D.—This sketch of medical work would be incomplete without making mention of Josie M. Copp, M. D., who made all possible preparation to become a medical missionary, graduating from Michigan University in 1873. She expected to go to India, and would have been such an illustration of Christian love, culture, and wisdom in a heathen land; but God knew best, and we must believe there is no waste in

his plan. Saturday evening, February 7, 1874, she went instead to heaven, to be with her Heavenly Father, who alone knew her true value and how she ardently longed to render Christ her highest service.

MISS ALICE JACKSON.—At the General Executive Committee held in Chicago, May, 1879, Miss Jackson, of Ohio, was accepted as a medical candidate. She seemed endowed with peculiar gifts, and had decided convictions in regard to her "call." Her services were needed in the South American field. Early in the fall of 1879, as she was entering on her second course of lectures in the Philadelphia Medical College, she sickened and died with typhoid fever, leaving a beautiful testimony for her Savior.

SUMMARY.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church enjoys the following signal honors:

It sent out

The first woman physician to India, in 1869, Dr. Clara A. Swain.

The first woman physician to China, in 1873, Dr. Lucinda Coombs.

The first woman physician to Japan, in 1883, Dr. F. N. Hamisfar.

The first woman physician to Korea, in 1887, Dr. Metta Howard.

It opened

The first hospital for women in India, January 1, 1874, in Bareilly.

The first hospital for women in China, October 15, 1875, in Peking.

The first hospital for women in Korea, in 1889, in Seoul.

MEDICAL EDUCATIONAL FUND.

The Northwestern Branch, in 1871, seriously considered the matter of educating young women in medicine for the foreign field, and appointed a Committee of twelve, of which Mrs. A. J. Brown, of Evanston, was Chairman, to help raise a special fund by private solicitation for this purpose. Aid was also to be furnished through collections at camp-meetings on Missionary-day, the contents of mite-boxes, and from the sale of photographs. In 1881 the revenue from mite-boxes was cut off. In 1883, Mrs. D. C. Scofield, of Elgin, Illinois, died, leaving in her bequests \$3,000 for this fund, and with the money two perpetual scholarships were secured in the Woman's College in Chicago. Preceding 1883, aid was given five candidates, who graduated in the University of Michigan. The sixth candidate then removed to Chicago, and finished there, that institution remitting one half the lecture fees. Mrs. Brown was succeeded, in 1881, by Mrs. I. N. Danforth, who remained Chairman of the Committee until her death, in August, 1895. If students failed to go to the foreign field, and under the Woman's Society, they were expected to refund the money; but not until 1883 were they required under any circumstances to consider the help received as a loan, to be refunded as soon as practicable after entering the service. Nineteen young women have been aided in part or entirely by the Medical Committee, whose total number of years in the work is thus far thirty-two. Over \$12,000 have been expended, including a little over \$5,000, down to 1884, when the money became a loan fund. Something over \$1,200 has

been refunded. During the year 1892 the Harvard bequest brought in \$1,500, which was augmented \$500 in 1895. Dr. I. N. Danforth placed, in 1895, a \$2,000 scholarship in memory of his wife. The names of the candidates aided are: Josephine Copp, Julia Sparr, Leonora Howard, Kate Bushnell, Bertha Miller, Catherine Corey, Estella Long, Anna Gloss, Metta Howard, Ellen Lyon, Lulu Rosser, Margaret Green, Addie Bunnell, Lucy Gaynor, Kate McGregor, Jennie Dart, Susan Lawrence, Margaret Lewis, and Ida Kahn, the last named a Chinese girl. Miss Copp received about \$25. She died soon after graduation. Bertha Miller and Lulu Rosser were dismissed after one year. Over \$1,200 were expended on Estella Long, of which she refunded \$35. She was never sent out. Margaret Green received \$245, refunded \$36, married a missionary, and went to Mexico. Addie Bunnell, for family reasons, had to defer going abroad, and has refunded nearly all the money received. Lucy Gaynor was taken by the Friends' Society, who paid back all the expenses. The second and third candidates married, four came home sick, two retired. Anna Gloss and Ella Lyon are in China; Jennie Dart was sent to India in 1895; the last three named are still in this country, two of them not yet through school. Of the six who are not now in the service, their years ranged from less than two to seven years, a total of twenty-four years, or an average of four years.



PIONEERS IN MISSION WORK (The East).

MRS. MARIE BROWN DAVIS.

MRS. MARY Q. PORTER GAMEWELL.

MRS. DORA SCHOONMAKER SOPER.

MRS. M. F. SCRANTON.

MISS LINNA A. SCHENCK.

CHAPTER X.

INDIA.

Commenced in 1856—Woman's work commenced in 1869—
North India Conference organized in 1864; South India
in 1876; Bengal-Burma in 1886; Bombay in 1892; North-
west in 1893; Malaysia in 1893.

INDIA was the first field occupied by the Woman's Society. So marvelous has been the development, so rapid the growth of the work, that at present its representatives are to be found in nearly all the large cities of that vast country, from north to south, and extending as far east as Burma. Schools and Bible women are supported in sixty-five stations in the North India Conference, seven in South India Conference, eight in Bombay Conference, twenty-two in Northwest Conference, eight in Bengal-Burma, and two in the Malaysia Conferences—in all 112 stations.

Previous to the arrival of the first representatives of the Society, much preparatory work had been done by the wives of the missionaries of the General Society. We group the names of those antedating 1869: Mrs. Butler, Knowles, Humphrey, Pierce, Baume, Judd, Waugh, Downey, Parker, Hoskins, Scott, Jackson, Hauser, Messmore, Gracey, Mansell, Thomas, and Johnson.

LUCKNOW.—April 18, 1870, Miss Thoburn, the Society's first representative, opened school in Lucknow with six pupils. It was to be a school for Christian girls, and was begun in a little room in the bazar. A few

weeks later better accommodations were secured in a vacant room of Dr. Waugh's bungalow, and from there to a rented house, which was left a year later to take possession of the first purchase of the Society, a place called then, and ever since, Lal Bagh, which means "rose-garden." As Mrs. E. J. Knowles sings:

"T is the Master's garden of beauty now,
 An orchard of pleasant fruits.
 As He walks in the shade at the cool of the day,
 With voice of approval we hear him say,
 'Blessed is she
 Who trains these human plants for me.'"

The property consists of nine acres of ground, with the Home—a large house, built by a rich Mohammedan several years before—a school, dormitories, several small houses for the servants, and houses for the Bible women, in one of which has lived for years Caroline Richards, "Mama Caroline," as she is known. Miss Thoburn's description of the flora is so graphic we give it entire: "All about the compound are trees and shrubs, some of which are always blooming. When the hot winds of April are scorching the annuals in the flower-beds, the amaltas-trees, which the English call the Indian laburnum, hang out their large, golden pendants, making a glory about us brighter than the morning sunlight, while deeper than the noon-heats blaze the red pomegranate-flowers all through May and June. The rains bring out the dainty tassels on the babool-trees, and lower down the oleanders, which scarcely find breathing-room amid the odors of tuberose and jessamine. In October and November the pride of India, a tall tree of delicate foliage, puts forth branches of wax-like

white flowers. All through the cold season convolvulus, begonia, and other creepers are blooming everywhere, clinging to the portico, up old trees, over gateways and trellis-work. A passion-flower covers



MISS ISABELLA THOBURN.

one whole side of the portico. February is the month of roses, though some are blooming all the year round; and as the days grow warmer and March comes in, the whole garden overflows with color and sweetness. Then there is the sacred popul-tree, a banyan, and a

palm; also seven wells, four of which are stone-built, each of which is a treasure-house." The property was bought for \$7,000, one-fifth its real value.

From the beginning it was Miss Thoburn's endeavor to make, not a boarding-place, nor a place to stay, but a home in the truest sense to all its inmates. How well she succeeded let Dr. Mudge answer: "A bright light," he calls Lal Bagh, "in the midst of this dark heathen country, and it shines with clear, pure rays. The members of our English Church and congregation, also of the Hindustani Church; the school-girls, with the friends from distant stations who visit them; teachers, munshees, pundits, servants, helpers and helped, Christian, Hindus, Mohammedans, people of all religion, and of no religion; individuals from all these classes have some sort of connection with the place, and feel in their own peculiar manner the influence of this pure Christian home. It is so well known that Lal Bagh is always ready to open wide its hospitable doors for every good purpose, that people seem to feel more free to come there than anywhere else. Very many visitors are also entertained here for a day or two at a time, during the year, chiefly members of other missions, and religious people traveling through the country, who have occasion to stop in the city. In some way such people seem to have got in the habit of stopping at Lal Bagh, and as they always receive a cordial welcome, and are made to feel comfortably at home, the habit seems likely to continue." It has also been a birth-place of souls again and again. Several meetings are held weekly, a woman's prayer-meeting, and a girls' prayer-meeting, both in English; then the Hindus-



DORMITORY OF GIRL'S SCHOOL, LUCKNOW, INDIA.

tani women and girls each have a meeting, and the Church class-meeting also. The door stands open to all who can be helped in any way. "Many bring blessings, others carry them away," says Miss Thoburn. Miss Jennie Tinsley was the first missionary of the Society to share with Miss Thoburn the home and school duties, going out in 1871, L. E. Blackmar and Eugenie Gibson in 1878, Florence Nickerson in 1880, Esther De Vine in 1882, Theresa J. Kyle in 1885, Anna Gallimore in 1887, Florence Perrine and Lucy Sullivan in 1888, Elizabeth Hoge in 1892, Florence Nicholls and Lilly D. Greene in 1894. Not all of these were in the school. A part went into zenana work, Miss Blackmar soon after, in the Home for Homeless Women, and Miss Sullivan into deaconess work.

At the close of the first year the school numbered twenty-five pupils, and at once a Christian girls' boarding-school was decided upon, like the one in Amroha, only of a higher grade. The attendance increased with the years; applicants were often refused for want of sufficient room. There were 160 pupils in 1892, of whom 96 were boarders. All ages were represented, from the child of six years to womanhood, in one case a mother with two grown daughters. Miss Thoburn was home for rest in 1880, and again from 1887 until 1892, when her health demanded a change. During this prolonged absence the school was superintended with great efficiency by Miss De Vine. The school is too broad to represent any class or caste, and has had much to do in breaking the walls that are so quick to form and so firm to stand among Anglo-Indians, and between them and

other races. "Our social Christianity," says Miss Thoburn, "or Christian socialism, is largely in the hands of women, and we have a part in bringing together into one all these diverse Indian tongues and people."

An additional grant, in aid, was made in 1887, and the standard of education raised. The name was changed to Girls' High School, and the same year a collegiate department added. In 1893 a teachers' class was begun, and a Kindergarten Department introduced. Great interest centered in this last, the first attempt, I believe, in India. That year five kindergartners were under training, two of whom were sent from other schools. Miss Hoge was sent out the year before for this special work.

During the earlier years Miss Thoburn organized schools, and put them in excellent operation, engaged in Sunday-school work, made many personal visits to the native women, and superintended the work of Bible readers. In 1874 she went to Cawnpore, and opened a boarding-school.

Many of the older girls have become teachers. Some are doing village work, many are making Christian homes, and are occupying positions of trust and responsibility; some are pastor's wives, one is head teacher in a Girls' Boarding-school of the Presbyterian Mission, one is teacher in the Collegiate Department of this school, many are zenana teachers and Bible women, and others have grown daughters who are pupils now; some have won early victories and gone safely home, and now there is a bright class studying and winning university honors.



LUCKNOW CHRISTIAN SCHOOL-GIRLS.

A WOMAN'S COLLEGE.—The first call for a higher education came from a pupil in 1886, who had completed the course in the Lucknow Girls' High School, and wanted to study medicine, but was ambitious enough to desire the privileges and advantages that come with a degree. There was but one school in all India where that could be obtained, and it was non-Christian, with strong Brahminical influence. When Miss Thoburn communicated this fact to the girl's mother—Mrs. Chuckerbutty, herself a ten-year-old convert from Hinduism—she replied: "I wish Shorat could finish her education, but I would rather she never know anything than to be taught to doubt the truth of Christianity." When Miss Thoburn proposed a Christian Woman's College, this widow asked the privilege of being the first contributor, and offered 500 rupees.

The college came into existence in 1887, with *three* students, and Miss H. V. Mansell, B. S., principal, without reference books, apparatus, atlases, encyclopedias, microscope, telescope, or library—these were furnished later by friends at home. It soon affiliated with Calcutta University, His Excellency Lord Dufferin, Viceroy of India, sanctioning the affiliation. Among the advantages to be derived is that of receiving degrees upon the completion of equivalent courses of study. The University puts its seal on the work of the Lucknow Woman's College. This new departure in education was first presented to the General Executive Committee in 1887, by Miss Thoburn herself. In 1888 she was given permission to raise funds for the college in accordance with the wish of the North India Conference ladies, and organ-

ize young ladies' societies for this work. Miss T. J. Kyle, B. S., was appointed principal in 1889 and 1890. Two of the first three girls, Miss Ellen D'Abreu,



MISS ELLEN D'ABREU.

B. M.,* Mrs. Sophia D'Abreu Thompson, B. A., passed in First Artsexamination, March, 1889, and entered Bethune College, Calcutta, for B. A. About this time Mrs. Parker, in India, said: "The college is a necessity of our work. We need educated women for teaching in all our schools; we need native Christian women skilled in medicine for work in our cities and villages. Then

there is a most important branch of work that we have scarcely touched as yet—the preparation of liter-

* Miss Ellen D'Abreu, B. M., and Mrs. Sophia D'Abreu Thompson, B. A., are Eurasians. They began their studies at Lucknow and Cawnpore, and received the degrees of Bachelor of Medicine and Bachelor of Arts, respectively, at Calcutta and Madras.

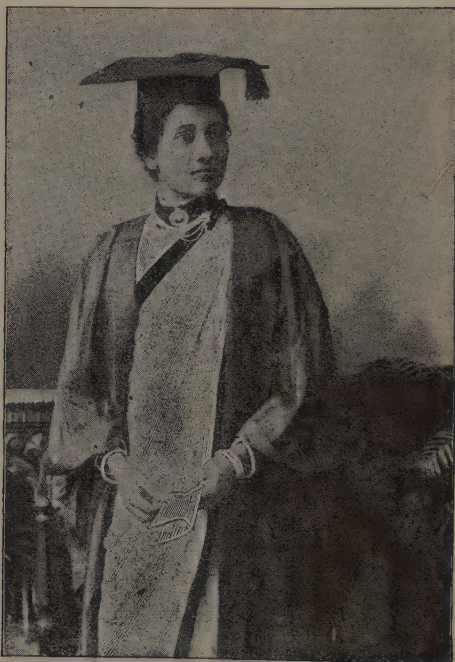
ature for our Christian women and girls. For such service we must have the highest and best education possible. The need of a boarding-school in every district appears very plain to us now, and the need of a college to train teachers for the boardingschools and doctors for the village women is just as apparent to me." Again at home, on the twentieth anniversary of the Society, a special collection was taken on Lucknow College Day, which amounted to \$8,000. Before Miss Thornburn's return in 1890, the fund



MRS. SOPHIA D'ABREU THOMPSON.

had grown to \$14,635.57, which warranted commencing the work. In 1890, Miss Florence Perrine arrived, and was appointed principal of the college, retaining the position five years, until her marriage with Rev. W. A. Mansell, principal of Reid College, when Miss Nicholls succeeded her. There are eight students

in the present Entrance Class, 1895, two of whom are daughters of Mrs. Jane Plummer, so well-known at Moradabad, herself one of the early orphan girls at Bareilly.



MISS LILAVATA SINGH, B. A.

Among the teachers is Miss Lilavata Singh, B.A.,* who was prepared for college by Miss Thoburn, and took her degree, in Calcutta, whose atmosphere was unfriendly to Christ, and uncongenial to herself. After graduating with honor, she accepted a Government position

which carried with it a salary of \$50 per month. When she heard that her former high school had a collegiate department, "she offered her services at

*Miss Singh is a Bengali. She studied above her work hours, and took her degree of A. M. at the last university examination, standing second in the list in the whole university.



half the salary she was receiving, if only she could have the privilege of working for God and her *Alma Mater*—the old school which gave her her start in life." Miss Nichols, Miss Collins, and Miss Singh are the college teachers, with two assistants for mathematics and Persian. These are men, one a Hindu, and the other a Mohammedan. One of these days this will not be a necessity.

The "Silver Anniversary" of the Society was universally observed in India, and the collections applied on the college. At the Thank-offering service, held April 18, 1895, in Lucknow, nearly 800 rupees were raised. This, added to what had already been realized from native Churches in various places, and over 300 rupees which had been sent to Miss Thoburn by former pupils, made almost 2,000 rupees collected in India. The plan is to use this for an Indian room in the memorial building. Most of these offerings are the result of earnest and cheerful self-denial, especially on the part of former pupils, who carry away to their homes a true appreciation and love for the school.

From the anniversary fund at home \$10,000 was appropriated for the erection of a new building for the college, in memory of *Mrs. Harriet Warren*, and January 28, 1895, the corner-stone was laid with impressive ceremony. The brick walls had risen several feet, and the veranda afforded a seat for many of the guests. So important an event as the building for the first college for women in Asia, brought together many missionaries from other stations. The Christian students of both the girls' and the boys' schools were present in full force. The exercises began with sing-

ing a Hindustani translation of "Revive us Again." After the responsive Scripture reading, Bishop Thoburn led in prayer; then another hymn, when Dr. Parker read the report of the institution. Among other things, he said: "In 1883 the first candidates were sent up for the university matriculation examination, and in 1888 the first for examination in the Fine Arts course, which roughly correspond with the first two years' course in an average American college. One young lady will appear for the B. A. examination in 1896. These higher classes, though small, are increasing."

A missionary quartet sang, "The Lord is mindful of His own," and Bishop Thoburn gave the address. "When the time came for placing the stone," says Mrs. Perrine-Mansell, "Miss Thoburn was called for, and as she stepped upon the platform, the thought of all her toil and prayers for this work, and all that this occasion must mean to her, made the moment's silence eloquent."

"The plain marble slab with the words, '*Harriet Warren Memorial*,' and the date, was set in its niche in the wall, and, with the customary trowel, Bishop Thoburn declared the stone placed, 'In the name of the Father, and of the Son, and of the Holy Ghost.'"

PHEBE ROWE.

Phebe Rowe is one of the Eurasian workers. Her father was an English gentleman, her mother a native of India. Miss Thoburn calls her "the first answer to prayer of the Woman's Foreign Missionary Society." Her wonderful course as a soul-winner began in Miss Thoburn's school in 1874, when "chiefly through her

untiring efforts all the boarders became Christians." She entered the school in 1872, and much of her time has been spent in Lucknow, though she often moves to other places when needed. Her services are varied; now as assistant missionary, teacher, and superintendent of a girls' boarding-school; then as zenana worker, evangelist, and deaconess. After ten years, in 1882 she was raised to the full rank of a missionary. The story of her evangelistic work, together with her assistant, a Bible woman, Caroline Richards, is one of triumph, going from town to town and from village to village, visiting melas (heathen religious fairs), speaking from the steps of heathen temples, or



MISS PHEBE ROWE.

going immediately among the people, talking with them in their huts, gathering them under trees, by the wayside, and in city street, wherever she can collect an audience. Her fluency in Hindustani and her gentle, winning ways, eminently fit her for this work. Her influence over the native Christians is wonderful, surpassing that of any missionary, and she is

probably doing more than any other one person in India to build up the common village Christian in right living.

The cold weather is the time for the extended trips, when she often remains out for weeks without the shelter of a tent, living in native houses and subsisting wholly on the food which she is able to find among the people. Many long journeys are taken in common ox-carts, while at other times she pursues her journey on foot. She works with her Bible women and the native preacher, and men, women, and children are baptized. In some places the shrines devoted to heathen deities are torn down before the rite of baptism is administered. The villages are turned upside down, people coming to her until late at night to hear more of this new doctrine; and when she must have rest, and retires, the brethren continue talking, and—with camel-carts and their smoking drivers, sellers and buyers all about—she sweetly sleeps until dawn. Up the next day, she secures pony-carts and starts for other villages; and, if finding the roads too bad, she sends them back, and walks on for a dozen miles or more, working in the villages through which she passes. Talks and baptisms follow, and she is very happy in the work.

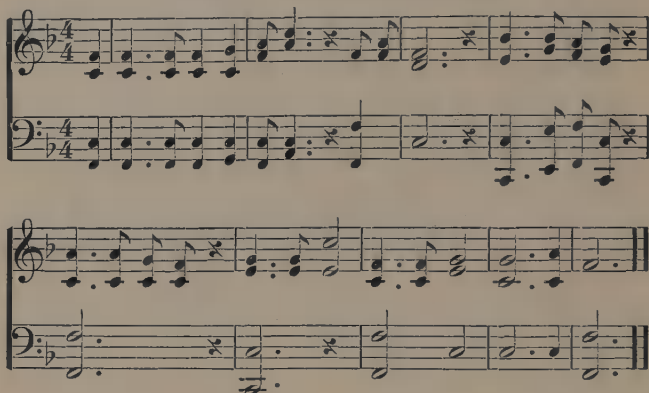
In 1887 she was commissioned to bring Florence Nickerson home, "one of the dear girls who had broken down working for her people." They sailed January 25th. From the time they went to sea Florence daily grew worse, and on the 31st, with the little white hand clasped by Phebe, the feeble pulse ceased beating. "The worn frame was prepared for burial, and

very gently the strong sailors carried her to the lower deck. At half-past nine the steamer was stopped, and in the solemn stillness the captain read the burial service. They were in the Gulf of Aden, and the moon touched the rippling water with tender light as the body was laid down, in sure hope of the resurrection." Miss Rowe came on from Aden alone, and spent six months among those who "not having seen," had yet loved her. After she had left for home, truly did Mrs. Skidmore say: "The relation of her simple Christian experience, and her appreciation of those who have gone to India to help the women they did not know, has affected us deeply, and for many days we shall hear the echo of her charming voice in the plaintive strains of India's native music. One such trophy for Christ as Phebe Rowe is more than compensation for a missionary's life of labor and sacrifice, even with the loss of health, and we thank God that Isabella Thoburn, who won her to Christ, ever went to India."

After her return to India, one of the sweetest of Phebe Rowe's hymns, which none ever tired of listening to, was published in the memorial number of the *WESTERN CHRISTIAN ADVOCATE* for its editor, Dr. Bayliss, at whose special request the score for the music had been reduced to writing.

Her many friends, and especially those who listened to her wonderful voice, and exclaimed, "I never expect to see or hear anything like that again this side of heaven," or, "It seemed to me the gates of heaven stood ajar, and I heard the angels' singing," these will be glad of this beautiful parting gift of the late editor to the Woman's Foreign Missionary Society.

I LEAVE IT ALL WITH JESUS.



I leave it all with Jesus,
For he knows
How beside me
Safe to guide me
Through my foes;
Jesus knows,
Yes, he knows.

I leave it all with Jesus,
For he knows,
Making duty
Bright with beauty
Like the rose;
Jesus knows,
Yes, he knows.

I leave it all with Jesus,
For he knows
Every trial,
Self-denial,
All these blows;
Jesus knows,
Yes, he knows.

I leave it all with Jesus,
For he knows
What to make me,
When to take me
At life's close;
Jesus knows,
Yes, he knows.

I leave it all with Jesus,
For he knows
My contrition
And submission,
All my woes;
Jesus knows,
Yes, he knows.

I leave it all with Jesus,
For he knows;
There I'll leave me,
He'll receive me,
For he knows;
Jesus knows,
Yes, he knows.

ORPHANAGES.

The founding of Orphanages was one of the first enterprises of Methodist missions in India. The first girl received was a poor, weak little creature, blind of one eye and plain-featured; but she was a *girl*, and was received by Dr. Butler, the superintendent, and his wife in November, 1858, to rear for Jesus and his Church. So exceedingly bitter was the jealousy of both Hindus and Mohammedans, that up to the close of 1860 there had been only thirteen received! But what the mutiny could not do, the famine made easy, and the next year the number increased largely. The first Orphanage was established in Lucknow, under the supervision of Mrs. Pierce. Its origin was one of the results of the great Sepoy Rebellion. When the English Government was instituting measures of relief for the famine orphans, which could be only temporary, Dr. Butler considered the fate of the rescued children, and thought out an Orphanage to save and educate them, and proposed the bold adventure of taking one hundred and fifty girls and one hundred boys, with no means of support and no shelter; but believing it to be the right and necessary thing to do, trusted that the Lord and his Church would sustain him in it. They were sent out to Dr. Butler, fifteen or twenty of them to the load, in native hackeries drawn by four bullocks each, and were laid down at his door in 1860, in all their weakness and forlorn condition—so naked, filthy, and ignorant. There were girls from twelve or thirteen years down to the babe of three months, for whom a nurse was provided. Three-fourths of them were under eleven

years of age. Most of them were weak and emaciated, and a few of them dying, whom no care could save. About fifteen of them were too much reduced in strength and vitality to be saved.

At the death of Mrs. Pierce in 1862, her husband took charge of the work until Dr. and Mrs. Thomas were appointed to it, at the close of the year. It outgrew its limited accommodations, and was removed at the close of 1862 to its present location in Bareilly, a site hallowed by the blood of Maria Boist, a Eurasian, who became the first Methodist martyr in India. The spot had been her home until that memorable Sunday—May 31, 1857—when the outbreak of the mutiny came. She was trying to escape from danger; but her flight was intercepted by a soldier, who cut off her head. The body was afterward buried under a rose tree in her garden. There stands that Orphanage to-day, one of the brightest hopes that shines for women in the East, an honor to the American Methodist Church, a fitting monument to the memory of Maria. As the first numbers passed out, others came to take their places, so that we have to-day two hundred girls being trained in the same faith for which Maria gave her life.

The good fruits of the institution have so won the confidence of all who are acquainted with it, that it has conquered prejudice and conciliated the interest and good-will of many, even of the native nobility, as well as the English magistrates, from whom the institution every year receives additional destitute orphans to be adopted into this Christian home and family, and trained freely upon our own principles.

In April, 1870, the support of the Orphanage was assumed by the Society, and an appropriation of \$3,000 was made to carry it on. Miss Fannie J. Sparkes sailed the same year for India, and was made first assistant. The following year she was appointed superintendent. After twelve years Miss Fannie M. English was sent to her assistance, and succeeded her the next year, in 1884, as superintendent, which position she still holds, 1895. After a visit in America, Miss Sparkes returned in 1889, to take up new work in Muttra—a Deaconess Home and Training-school—but for family reasons was obliged to come home again in 1891. Other missionaries, besides the corps of native teachers, who have assisted from time to time as superintendent or assistant, have been the Misses Kerr, Lawson, Lauck, and Kyle, the latter having charge in 1892-93, during Miss English's vacation. The standard of the school is high. The first class girls study as difficult books as boys in the Government schools. Every department of needlework is taught—knitting, crochet, embroidery—also cooking. The distinguishing feature from the best secular products of our Western civilization is its purpose to draw all toward Christ in knowledge and in life.

The Orphanage buildings are so arranged as not to spoil the girls for their future life, by cultivating an expensive European style of living. In one large room there are sixteen sets of stones where the girls grind their wheat, two at a mill, as in the olden time.

What tact and patience are necessary when one is

responsible for the health, morals, education, and future married life of three hundred girls!

More than a quarter of a century after the founding of this Orphanage, kind friends made it possible for Dr. and Mrs. Butler and their daughter to revisit these scenes, and as the train moved into Bareilly, at two o'clock in the morning, they were made welcome by two hundred and eighty girls in white, theological students, the missionary families, and a number of the members of the Church. In front of all stood Miss Sparkes, and the moment they saw these friends, there rose, to the tune of "Old Hundred," the doxology, in their own language:

"Tín ek Khudá jo lá-mafrúq
Hamd us kí-karo sab makhlúq
Asmánío, zamínío!
Báp, Bete, Rúh kí hamd karo!"

The next day a formal reception was held in the Girls' Orphanage, when an address of welcome was given in behalf of the original orphans by one of them, who was retained as a leading teacher. When she had concluded, a little nine-year-old girl, an orphan child of the first orphan girl, christened Almira Blake by Dr. Butler in 1858, advanced and presented the love-offerings to sahib and memsahib.

Dr. Butler has been able to trace nearly one hundred and thirty of the original orphan girls through their school days, and after they left the Orphanage, to their present position, in 1895. The records show what they became in the first column, and what has been given to our mission in the first twenty-four years, in the second column:

Medical women,	8	16
Dispensary and hospital assistants,	5	7
School and zenana teachers,	28	56
Wives of colporteurs,	3	5
Wives of school-teachers,	14	32
Wives of exhorters,	5	8
Wives of local preachers employed in the work,	14	39
Wives of members of Conference,	10	18
<hr/>		<hr/>
A total of Christian workers,	87	181

Besides this, it has furnished wives to Christian farmers, tradesmen, etc., 78; a grand total of 259 Christian women, leaving about 50 of the 309 received to be accounted for by deaths, removals, etc., and including an ascertained total of 124 of the original number, 150.

In 1883, Miss Sparkes reported that, of the 125 girls that had married out of the Orphanage in the nine years previous to that date, 101 were engaged in mission work after their marriage, either as teachers or Bible women.

Miss English, in 1884, had associated with her Miss Ellen D'Abreu. There have been encouragements and discouragements—the usual vicissitudes in the years that have followed. Sometime during the year, usually during vacation, special revival services are held, sometimes with the assistance of others, as in 1888, when Miss Isabel Leonard helped the girls in Christian living. Miss Phebe Rowe has also rendered like assistance. In 1888 a Girls' Missionary Society was organized, with fifty members, who make lace, or do other extra work outside of regular hours, to pay their pice, which amounts to rupees, and thus they are enabled to support a

village school for Christian girls. Much interest is shown in their monthly meetings, writing essays, reading selections, singing, etc. They also have a women's class, and four girls' class-meetings weekly, besides two societies of Epworth League.

The superintendent moves around among the villages, looking after the girls who have married, and is greatly encouraged to see them leading lives of faithfulness and devotion to the Master's work.

Since 1884 the number of orphans has gradually diminished from 280 to 200. This is to be accounted for in part by other schools providing for those in their locality. During the ten years of Miss English's superintendency we have gleaned a partial report from the North India Conference Minutes, and find in seven of those years 109 have married out of the school; in nine of the ten years 35 have been taken by death, the largest number in any one year being seven. In four of the years, 106 have joined the Church in full connection, and a number on probation. In 1894 a kindergarten was added. During Miss English's serious illness by typhoid fever that year, Miss Clarke had charge of the school, and faithfully discharged the duties devolving upon her, until her strength gave way and she became ill.

In addition, the work of the Orphanage has crowned the work of the Parent Board, equalized congregations, and rendered a perfect social Christianity.

PAURI.—In 1872 the Society decided to establish an orphanage in Pauri. Under the supervision of Mrs. Wilson and Mrs. Gill, the school increased in in-

terest and size; and in 1874, Almira Blake, the first girl received into the Bareilly Orphanage, was appointed matron and teacher. There were then fourteen girls. In 1892 there were seventy-two enrolled. The teaching has always been done by native Christian women and the pupils, who have been trained in a normal class by the married lady missionaries. Mrs. McMahon and Mrs. Whitby have also superintended the work. During camp-meeting season the girls sometimes walk from sixteen to eighty miles to attend them. Among the orphans are many bearing the well-known and honored names of missionary women scattered up and down the home-land, thereby obliterating the distinguishing of Hindus from Eurasians or Europeans in consequence.

There is also an Orphanage of sixty children in Madras, and one in Kolar of fifty more. In Rangoon, Burma, over fifty Anglo-Indian and Eurasian children are being taught in an orphanage occupying a spacious building in the compound of the Girls' School, which has been specially remembered by the captains in the harbor, and the battery stationed at Rangoon.

SUNDAY-SCHOOLS.

Methodists have been led to give more attention to Sunday-school work than any other mission in India, and consequently lead all the missionary organizations in this work. At the close of 1893 not less than 70,000 children were reported in attendance in India and Malaysia. Thirty years before, Sunday-schools had little more than a nominal existence. The few English Churches in the cities had made a beginning in a more or less formal way, and also a beginning

had been made among the Indian converts in most parts of the country. "To Rev. Thomas Craven belongs the honor of inaugurating Sunday-school work, in 1871, among the heathen," says Bishop Thoburn. He began by taking the Sunday-school to the boys whenever he could get a group of Hindu boys together—at first in out-of-the-way places, afterward in the streets—inducing them to join in singing simple hymns to native airs, and then getting all the boys in the several day-schools to come together on Sunday for singing and Scripture recitations. Bishop Thoburn thought, "Of course nothing could be done among the girls, for the sufficient reason that in those days girls' day-schools had hardly become known." But while the brother said "of course," the sister, Miss Isabella Thoburn, began what is believed to be the first girls' Sunday-school of non-Christian girls, on her porch, allowing the men to discuss the feasibility. Another account is furnished by Miss Thoburn as follows: "A Bible woman, living in a heathen neighborhood, began gathering the women who could come, and the children, into her home on Sunday afternoons. She had them well in hand before I saw the school. I think it was in the second month when she asked me to go and see it. A day-school grew out of it. (I think this was the first heathen Sunday-school of any kind in Lucknow.)' In March, 1872, Miss Thoburn taught a girls' Sunday-school by themselves, in a little room in the corner of the court—all Hindus, all very poor; for only daughters of poor people are allowed to come out in the streets. The girls would bring their baby



OFF FOR A PICNIC.

Boys and a Eurasian girl, who passed a perfect examination by reciting all the Golden Texts and selected verses of the lessons of the year in the Sunday-schools of Lucknow, now mounting an elephant to ride to the Christmas Picnic.

brothers and sisters along, and one time, when there were twenty girls, seven babies came also.

There was singing, repeating the Lord's Prayer, questions and talking, and before the children went away, a ticket with a text on it was given them, which they were made to repeat until it was learned by heart. They could n't read, but they liked the pretty red and blue cards, and took them home, where their fathers could see and read them, and so get a bit of the Sunday-school lesson, too. The boys' Sunday-school had grown to one hundred in attendance, and the day after Christmas a festival was held and prizes distributed. Two hundred children were at the fête; but in 1872 there were 1,000! The missionaries talked about it in exclamatory sentences, it was so wonderful and so full of encouraging promise. The Sunday-schools had been growing and multiplying all the year; but the sight of the procession made up of Christian Hindus and Mohammedans, with their colored banners with Scripture texts, and singing as they marched, was wonderful. In 1873 the girls' schools had increased from two to seven, and was considered the most encouraging part of the work among girls and women. Miss Jennie Tinsley (Mrs. Waugh) designed and superintended the making of the first banner of the first heathen Sunday-school organized, says Dr. Craven, who presented the same several years ago to Mrs. Cowen at Lakeside camp-meeting.

Once started, the work spread rapidly, and experiments made in other stations besides Lucknow proved in every way successful.

In 1873, Miss Blackmar thus describes a school among the heathen in Lucknow: "A score or more

of eager, bright-eyed girls, in rags and dirt, crowded together on a piece of matting in a small, dark room, in which there was no furniture, save two or three low bamboo seats. Some recited the Commandments and Catechism, and were so delighted to sing our pretty hymns! Some of the discouragements were apparent when a woman came and ordered two of the brightest girls away, because they were betrothed, and their friends were afraid the marriage would be broken off if the girls were taught to read. Scripture texts in the Hindu character were distributed, and some would learn one every Sabbath. A bright girl of about ten years did not remember hers one day; on inquiring the reason, she said 'her bridegroom came.' Another was absent. She had 'gone to be married.' "

In some of these schools, when the collection is taken it consists of cowries (little shells used as pieces of money in the North, the wheat-belt of India. Its value is about 1-100th part of an American cent). In other schools the women give pice, grain, etc. There are upward of 500 Sunday-schools for girls, with about 1,200 scholars, in India.

BOARDING-SCHOOLS.

MORADABAD.—While it is impossible to sketch all the boarding-schools for girls in India, the one at Moradabad must not be passed over, not simply because of its career of wonderful prosperity, so long under the fostering care of Mrs. E. W. Parker, but especially because it furnished a text of this kind of work for the mission. The necessity for this school grew out of the fact that the native Christians in the vil-

lages of the surrounding country were living so scattered that it was impossible to provide for the education of their children at home. The parents could not read, and the native pastors, in their long tours of visitation among the people, could not do much in this direction; so that it was felt the only way to do was to gather the girls especially into boarding-schools at some central point. It was, however, a long time before any girls could be taught to read; and it was contrary to custom to allow daughters to leave home before marriage. The native preachers, even, were not ready for this innovation on long-established custom. A small beginning was made with two girls in 1868. Mrs. Parker's plan was, after giving them a simple education, to send them back again to their homes, where they might be expected to act like so much leaven among the native Christians in the villages. She was to return to this country on leave, and finding it impossible to arrange for the girls in Moradabad, she made them over to Mrs. Zahur-ul-Haqq, in Amroha, during her absence. On her return the school returned to Moradabad. There were twenty-three in the school in 1872, and Miss McMullan was appointed missionary in charge. Early in 1873 it was decided that the school should be permanently located in Moradabad. When the Society was organized, it took control, and in 1875 erected a building for a Home. The school continued to grow, until, in 1883, there were 115 enrolled, of whom 100 were boarders; and in 1893 there were 172 girls. They came from fifty-six villages. The Society was represented by Misses De Vine and Lawson from 1884 to 1887. The Misses Lauk and Downey superintended

zenana work in 1889 and 1890. Then Miss Mansell, Miss Day, and Miss Kemper were in the school from 1891 to 1895. Three women physicians have been sent there from time to time. In 1892 the school received recognition by the Director of Public Instruction as an Anglo-Vernacular High School. In 1894 kindergarten methods were introduced; two girls were passed in the entrance examinations, the first in Rohilkund, with its population of 20,000 Christians. They are now in the Lucknow Woman's College. If the success of a school were determined by the returns yielded in mission workers, the success of this school is beyond question. The twenty-fifth anniversary was celebrated by the 500 Christian women and children from the city, the school-girls, with several former ones who were working elsewhere, and Mrs. Parker. In 1895, Miss Kemper had associated with her work Miss Dudley, from Australia, with a staff of twelve teachers who had been educated in the school.

There are also in Moradabad the *Goucher Schools*. Some years ago Dr. Goucher, of Baltimore, undertook not only to support 100 village schools, but also to give a scholarship to the most promising boy or girl from each school, entitling the pupil to go to a central school in Moradabad, and receive an advanced education. "This plan," says Bishop Thoburn, "has worked admirably, and already a large number of our best workers have gone forth from these schools." They are doing an important work in the mohullas and near villages in giving instruction to women and girls, and also teaching those who have not been baptized, but who are anxious for religious teaching.

SCHOOLS FOR ENGLISH-SPEAKING GIRLS.

CALCUTTA.—The great necessity for training the children of English-speaking parents for future missionary labor became an intense conviction with the missionaries, and in 1876 a school was started in Calcutta, and an urgent request made of the Society for a superior teacher, which was responded to in 1878 with Miss Layton. She found the school greatly in need of help, with its thirty-five boarders and eighty day-pupils. This was the first work undertaken by the Society in the South India Conference, and was provided for as the other self-supporting work. In three years the school was full to overflowing, and no more applicants could be received. One hundred and fifty girls, few of whom were Europeans or natives—by far the larger number were Eurasians—were instructed there in 1879. Several were native girls belonging to influential families, some were daughters of missionaries, and others represented the families of barristers. Besides these, came the daughters of Armenians, and Bengalis, Burmese, Africans, Germans, Italians, and Portugese.

Early in 1885 the foundations of a new building were laid. Although the structure is perfectly plain, and no money has been expended on it except to make it commodious, airy, and convenient, the cost, including the grounds, was over \$40,000, a very large sum being required for the site. It accommodates one hundred boarders. For several years Mrs. J. S. Inskip carried on quite a canvass in this land for the building fund, after her evangelistic tour through the empire, and though for some years a considerable

debt remained, the interest was much less than the rent of the inferior buildings formerly occupied.

Owing to the threatened war with Russia, the Government canceled the grants for 1885, of 33,000 rupees, leaving the school in desperate straits. This had become the largest Protestant school in the city in 1889, and the largest school under the care of the Society. The building is the best—perhaps the finest—in the East belonging to Methodism. It is said no work connected with the Society has cost so little and yielded so much. In 1889 there were two hundred pupils, and thirteen teachers besides the American. For eight years Miss Layton remained at the head, much of the time in feeble health, and at the close of 1886 reluctantly presented her resignation, and was succeeded by Miss Hedrick. After five years' absence, she joyfully and hopefully returned to India. After three months' work in the Cawnpore English School, she was suddenly seized with cholera, April 22, 1892, and in twelve hours her remains were laid to rest "out in the fields" in Cawnpore. In 1889, Miss Knowles became superintendent, and introduced a Musical Department, stenography, and typewriting, the latter meeting with much favor among business men. A kindergarten was opened in 1893 by Miss Harris, with forty children and also a training class. During fifteen years at least one hundred Eurasian young women went forth as active workers. For some years there had been a purpose to open a branch of the Calcutta Girls' School in Darjeeling, which was consummated in December 1893, and in April, 1894, Miss Knowles reported sixteen boarders and one day pupil.

CAWNPORE.—A school was opened in Cawnpore in 1874, property was purchased costing about \$7,000, and Miss Easton sent out to superintend it in 1878. It was to receive at first a monthly grant from the Government of \$25, but otherwise to be self-supporting. This school on the banks of the Ganges first raised the banner for the higher education of girls in India, one of its pupils, Miss D'Abreu, the first lady matriculate from the Northwest Provinces in a Calcutta entrance examination ever to have passed. She subsequently received the degree of Bachelor of Medicine at Madras. When larger accommodations became necessary, Miss Easton raised \$6,000 on the ground, and then confidently applied to the General Executive Committee for \$1,500, though the estimated value was \$10,000. In 1886 she returned for a much-needed rest, and Miss Harvey succeeded her, until, in 1890, her health became impaired, and Miss McBurnie took charge. Three years later the superintendency devolved on Miss Lauck. The Conference decided to change the location in 1890, to the Boys' Memorial School, and continue a department of small boys. This was an experiment, many in India disapproving of mixed schools; but the arrangement was satisfactorily made. The grant-in-aid for 1891 was 3,600 rupees. For years this school has yielded teachers of a higher grade, and zenana workers, besides students for the medical college, thoroughly equipped spiritually, morally, and intellectually, as earnest, educated, enthusiastic Christian workers, with the gift of vernacular speech, a knowledge of native opinion and character, and power to live and labor in their own country at a comparatively small cost, giv-

ing them great advantage over a foreign missionary, and may indefinitely augment their power.

NAINI TAL.—An English school was needed in Naini Tal, and as “need is the basis of the worker's faith,” it was opened February 1, 1882 with nine pupils by Miss Knowles, she having previously rented a house for the exact amount of her salary, guaranteed for one year by the Society. It closed in November with twenty-one pupils, six of whom were boarders. With no certain dwelling-place and inferior accommodations, there was a struggle for life the first few years. Then a Building Committee was appointed of Bros. Waugh, Parker, Thomas, Baume, and the Misses Thoburn, Blackmore, and Easton, who decided to borrow the money, Miss Knowles to meet the interest from the income of the school, besides keeping up the running expenses, and paying the salaries of the teachers, and purchase a site and erect suitable buildings adapted to future needs. The work was commenced in 1886, trusting to the Government to furnish one half the cost, as promised in the new Educational Code, and completed in 1887 at a cost of \$26,000. The English Government gave \$3,000. On account of failing health, Miss Knowles resigned, and Miss Easton, who had enjoyed a year of rest in this land, succeeded her. She was authorized to borrow \$10,000 in India, and pay the balance due on the property, and in August, 1893, was able to say “out of debt;” but a new building was needed, and on it “she put a mortgage of hard work and careful economy.” Nothing was asked of the Society but a good kindergarten, which was met in Miss Butcher. In 1892 the

Government paid Rs. 4,849 (\$1,616) grant-in-aid earned. The first girl sent up for the entrance examination passed in 1887. The number sent up in 1893 was over fifty. In 1894 the teaching staff consisted of three missionaries and nine other teachers. There were ninety-seven boarders and twelve day scholars. Forty-three passed middle, and three entrance examinations. For tuition and board 4,539 rupees were received, which, with the grant-in-aid, amounted to 9,663. This is the Wellesley of India. It was called the Slater High School for a time, in memory of a Michigan woman, whose bequest, made in 1871, was applied on the first property.

Missionaries send their daughters to this beautiful sanitarium for education. In 1893 "sweet Eleanor Gill" passed swiftly through the pearly gates into the city. "No other influence, it would seem," says Miss Easton, "could have worked out more good among the girls; the seed fell upon prepared ground, and it has brought forth fruit."

RANGOON.—In 1881, Miss Ellen Warner, glad to give her best for the Master, was appointed to open a school in Rangoon, on the self-supporting plan. The Government of British Burma donated nine building lots, on an eligible site, valued at 1,600 rupees; in cash, as a building fund, 10,000 rupees, and 900 for furniture. The close of the first year found her with a new building, property valued at \$15,000, a reputation established, and a school of one hundred pupils. The following year Miss McKisson was sent to her assistance. The religious spirit of the school, its effect upon the community as a feeder to the Meth-

odist Church, make it one of the best of its kind in the East. Two hundred and ten scholars were enrolled in 1888, seventy of them boarders. An Orphanage grew out of the school, a woman's workshop was established, and work among the Burmese started. The work done was felt in a dozen directions, and strengthened every interest of the Church in Burma. "In the Church and on the street, in the coffee-rooms and on board ship, in the school and in the Orphanage, these missionaries were instant in season and out of season." One of the pupils greatly assisted Bishop Thoburn as an interpreter, when he opened work among the Burmese. Both Miss Warner and Miss McKisson married, and Misses Wisner and Perkins carry on the work. A kindergarten was added, and in 1892 a thoroughly-organized gymnasium, with American methods, adopted under the sanction of the Director of Public Instruction. This is the first girls' school to undertake this training. In 1892 a Burmese school was begun on the veranda of the parsonage, that in three weeks had twenty-seven children, the teaching being largely voluntary. These scholars were of the better class, and paid a tuition fee of from eight annas to one rupee per month. Application was soon made for board, and a boarding-school could be seen by faith in the near future.

SINGAPORE.—The Society provided the agent, Miss Foster, of the Columbia River Branch, and Bishop Thoburn, at the Conference in 1894, appointed her to the task of opening a school for English-speaking girls in Singapore. It was done, May 4th, in the Deaconess Home, with eleven pupils, which increased

to thirty-one during the year. The school has made excellent progress, and serves a most important mission in providing an institution where Christian girls can receive an education unmixed with either Roman Catholic or ritualistic instruction.

These schools for European and Eurasian children are a special feature of the Methodist Episcopal Church in India, and are reckoned among the results of Bishop Taylor's work there. The Society pays the outgoing expenses, and sometimes the salary during the first year, of the teachers sent out.

WOMAN'S DEPARTMENT OF THEOLOGICAL SCHOOL.

A unique department of the Theological School in Bareilly was founded by Mrs. T. J. Scott in 1869, the year after that school was opened by her husband, Dr. Scott. Some of the students had ignorant wives, fresh from the villages, and Mrs. Scott felt it her duty to get the women fitted to be preachers' wives and helpers, and in a very unpretentious way began her training-school with six women, on her veranda, holding it for three hours daily. Every year the school grew in numbers and in interest, until it was made a rule that all the wives of students unemployed should attend; and without a regular school-room or large corps of teachers, it has become quite an institution of itself. For years the enrollment has been from forty-five to fifty women, and in 1890 it required four recitation-rooms. Two verandas helped supply this need. Many of the women were not only beginners in secular knowledge, but had to be taught the rudiments of Christianity. As time went on, a four years' Bible readers' course of study was adopted. This became

the curriculum of the Woman's School, so far as they are enough advanced for it. They pass their final examinations at the District Conference, and receive certificates from the Committee on Examinations. These women learn under difficulties. They have all their household duties to perform, and nearly every one has children to care for. It was a great boon to the mothers, as well as of incalculable value to the little ones themselves, when, in 1893, Mrs. Neeld opened a kindergarten.

The school has daily Bible-readings, lectures giving instructions in physiology, hygiene, and subjects that are of importance to them as wives and mothers. They also have talks on sanitation, care of children, treatment of sore eyes, fevers, and diarrhea. All are trained to work in the Sunday-school. There is a regular class and prayer meeting for them, a Mission Band, King's Daughters, a Dorcas Society, and an Epworth League.

About 150 have already gone out, with their husbands, prepared to work, and many of them are helps indeed; yea, more, they do what their husbands can not do—that is, enter the homes of their village sisters, and talk and read to them. They teach, too, by example. Their neat, clean houses, tidy little ones, correct lives, and becoming dress, show what Christianity can do for the women of India. Some have schools for little girls. The influence they exert is untold.

KOLAR.

The Kolar Mission has a unique history. It was founded by Miss Louisa H. Anstey, an English lady, during the great Indian famine of 1877, and fostered

by her with all a mother's tenderness for thirteen years, when she felt it had outgrown her ability to provide for its needs, and made it over, in August, 1890, to the Methodist Episcopal Church. There was an Orphanage for boys, and one for girls, a church, dispensary, and four Christian villages, three of which contain chapels. The Society received its part as a sacred heritage of work among the women and girls of Kolar. It consists of Bible-women's work, a day-school, and an Orphanage of fifty girls, both large and small. Many are Christians.

PITHORAGARH.

Isaikot (the Christians' Fort) is what Miss Budden calls her little settlement of Woman's Refuge, Girls' School, and Mission Home. For some years a school had been carried on by Mrs. Gray, until, in 1879, there was gathered out of it the nucleus of a Christian Home, and the services of Annie Budden, her sister, secured to care for it. Mrs. Dr. Newman, from the sales of "Flowery Orient," and a woman in India, provided money for the buildings, which were erected from stone taken from the land which had been purchased. The cultivation of the farm has made the work from the start practically self-supporting, the women and girls putting in rice, wheat, and other grains. At the harvest season Miss Budden spends about seven hours daily with the women. During the rest of the year they are kept in school. In 1883, Miss Florence Nickerson, whose grave is in the Indian Ocean, rendered valuable aid by taking the boarding-school, and the following year was assisted by Miss Rowe. In 1886 the farm work grew, cattle were bought, appropria-

tions made for plowmen and a farm manager, and many improvements were added through the generosity of friends in America, a corn-sheller, corn-grinder, Fairbanks' scales, besides the fodder-cutter and grindstone bought in India. A windmill was also secured in America, and was put up without the aid of an engineer, directed by Miss Budden. Early in 1877, as she was returning from a three years' enforced absence in America, she was received with an ovation eight miles long, as she was first met by her adopted daughter, Ellen Hayes, accompanied by the native pastor and doctor; then, later in the day, by a large gathering, with flags and banners, and clean, white chuddars; and then by the men and boys, servants of the house and farm, and some of the first women, and "dear Mrs. Grant," who had cared for her "little ones" during her absence. When she got back into her *dandi*, for a short distance the four plowmen picked it up and carried her in triumph. There were flowers, and arches, and mottoes, songs of welcome, and loving embraces, strong arms that bore her along, two at a time, of the happy girls, making the merriest, happiest procession ever seen in that valley.

There was a marked and steady improvement in every branch of the work; but a terrible scourge of cholera broke in upon all this prosperity. Miss Budden removed her women and girls to a hill country twelve miles distant, leaving the farm and cattle and store-rooms, the grain uncut and ungathered, and faced the problem of feeding all these people. The coolies were panic-stricken, and fled. Several of the women and girls died, and no one would come to dig a grave. Six of the native Christian women, on the death of a

woman, with spades and hoes, went with Miss Budden on the sad burial errand. They tied up the body in a blanket, and carried it out, and buried it, after a short prayer, in the grave they had dug. This was six o'clock in the morning, and at six in the evening they did the same for another woman.

There was another visitation of cholera in 1889; but not nearly so severe, and that time the servants did not leave.

In 1894 the work consisted of the school, Home, seven village schools, the church service, a Christian community, two Epworth Leagues, a Missionary Society, eighteen Ready-workers' Bands, two Bible-readers' classes, and a medical class. In 1892, Dr. Sheldon was appointed to Pithoragarh, and she and Miss Budden followed the example set by Miss Thornburn in 1889, and now adopted by thirteen or more missionaries, of accepting only half salary, on the Deaconess plan.

DARCHULA.

In April, 1893, Miss Budden and Dr. Sheldon went a four days' journey toward the eternal snows, to Darchula, prospecting among the Bhotiyas for a new mission center. They found a hopeful field, and established a Deaconess Home, or rather one for summer and one for winter, for these migratory people, introducing native Christian women for helpers, one of the women becoming the first Hindustani deaconess. William E. Blackstone contributed the money for the "Flora Deaconess Home," and the North India Conference, in 1895, appointed Dr. Sheldon to this work. She was fortunate in taking one of Miss Budden's school-girls along, who proved to be a pure

Thibetan, who will help mightily turn this key that may unlock the hitherto impregnable Thibet. The doctor has started girls' schools in four places, and has more than twenty girls reading. The Bhotiyas have no written language. She also practices medicine.

CHANDAG HEIGHTS.

In the fall of 1891 the Society was startled over the information received concerning Mary Reed. She went to India in 1884, and after four years in Cawnpore and one in Gonda, returned home in January, 1890, much broken in health. She went to Christ's Hospital, Cincinnati, early in the year 1891, for treatment, and was obliged to give serious attention to a troublesome sore on the end of her right forefinger. Several physicians had examined it; but as none of them had ever seen anything of the kind they did not consider it at all serious. After several remedies had failed, amputation was proposed. We prefer to give the account of this affliction as published by Bishop Thoburn, in his "Light in the East," and will quote from him: "One day while lying in bed, Miss Reed was somewhat listlessly tapping the counterpane with her finger as a relief from the dull pain which she had felt for some time, and thinking of God's dealings with her in her past life, when suddenly, and so very distinctly that she could not misunderstand it, it seemed to be said to her, although no voice spoke: 'The trouble with your finger is leprosy; you must return to India, and repair at once to the leper asylum at Pithoragarh, and devote the rest of your life to teaching the poor lepers who are inmates of that place.' Up to that hour not



MISS MARY REED.

a thought had for a moment crossed her mind that the sore on her finger might be a symptom of leprosy, and to this day she is unable to account for the intimation received, except by assuming, as she does without hesitation, that God, by his Spirit, revealed it to her. She could not remember any occasion on which she had been brought into personal contact with a leper, in such a way as to have contracted this terrible disease, and to this day we can hardly conjecture how she ever became subject to it.

“When the hospital surgeon called later in the day, Miss Reed told him faithfully what had passed in her mind, and assured him that she had no doubt now as to what troubled her finger. Had she even thought of it sooner, she would have recognized it long before that eventful hour, but the thought had never crossed her mind. The surgeon, who was an able and experienced physician, tried to dissuade her from taking so serious a view of the case; but as he never in his life had seen a case of leprosy, he told her that he would look up the medical authorities carefully, and see her the following day. When he returned next day, a glance at his face showed but too clearly to what conclusion his studies had led him. While hardly able to suppress his tears, he in hesitating words told his patient that there was reason to fear that her surmise had not been altogether incorrect, but that in so important a case he would not give a final decision until a consultation was held. This took place without delay, and the consulting physicians were compelled to admit that Miss Reed had not been mistaken in her statement. To make perfectly sure, however, she was sent to an

expert in New York, a gentleman who had seen many cases of leprosy, and he, too, confirmed the decision arrived at in Cincinnati. There was, therefore, no alternative but to accept the appalling fact that this consecrated Christian worker had become subject to a disease which is, perhaps, dreaded more than any other in the world.

“From the very first it was noticed by Miss Reed’s friends, that she herself did not seem at all crushed by her cruel discovery. On the other hand, she seemed to accept her mission as if directly assigned to her from on high, and from that moment made no other plan, and talked of no other plan, than that of going at the earliest possible day to her distant mission. For obvious reasons, the awful discovery was kept from the public for a short time, during which Miss Reed made a farewell visit to her mother. She had written that, for important reasons, she thought it best to return to India immediately, and when she met her mother she told her casually, in the course of conversation, that for a special reason she had formed the singular resolve never to kiss any one again, and that she mentioned it in advance, so that her mother might not think strangely of it if she parted from her, without giving her a farewell kiss. The mother did not comprehend her meaning, but supposing that she had sufficient reason for forming so singular a resolution, she asked for no explanation and let the matter pass. The farewell words were spoken, and the farewell embrace given, but the afflicted daughter bade adieu to her sorrowing mother, knowing that she would meet her no more in this world, without enjoying the luxury of a farewell kiss.

"She hastened back to India as rapidly as possible, but stopped long enough in London to consult Sir Joseph Fayrer, the most eminent authority on all Indian diseases to be found in the world. Sir Joseph granted her a prolonged interview, and treated her with the utmost kindness, but was unable to modify in the slightest degree the verdict of the American physicians. He gave her, however, the latest remedies, and a few monographs on the subject of leprosy, which have since proved of value to her.

"Arriving in India, Miss Reed proceeded at once to Pithoragarh, which is a remote station in Kumaon, among the Himalaya Mountains. I met her in Almora, in September, 1891, and had the pleasure, which was by no means a melancholy pleasure, of listening to the story of her trials and triumphs, and cheering her on her way. I am glad to say that leprosy, although a terrible affliction at best, is by no means so dreadful a disease as is commonly supposed in America. In some cases the disease makes rapid headway, and the end comes in the short space of one or two years; but in other cases the patient lives in comparative comfort for ten, fifteen, or possibly even twenty years or more. There are several varieties of the disease, and none of them are at all contagious unless the skin is broken, which is not always the case, or when broken, the affected part is brought in contact with a cut or abrasion of some kind on the skin of a healthy person. Hence, those of us who have lived long in India have practically ceased to be afraid of lepers, and go among them without the slightest hesitation. Thus far, medical

skill has not been able to discover any cure for this much dreaded disease; but it seems to be well established that, although not able to cure leprosy, certain medicines can arrest its progress, and this gives an unspeakable measure of relief to those on whom the disease has not yet made much progress."

Miss Reed proceeded at once to her field of work at Chandag Heights, three miles from Pithoragarh, and from the Minutes of the North India Conference for 1894 I make a few excerpts from her report: "During the past two years I have experienced so much of the loving compassion and tender mercy of 'the Friend that sticketh closer than a brother' that it is with a very grateful, humble heart I attempt to recount, for the dear friends of our widening missionary circle, something of God's dealings with me and the people to whom he has called me to minister here, in this beautiful place, Chandag Heights." That his seal of blessing is upon the special work going forward among the poor afflicted ones occupying this retreat, and that, too, among the inhabitants of adjacent villages, is evident from her report. This mountain district, one of the fairest spots on God's beautiful earth, has the sad reputation of being one of the very worst districts in India for this dread malady. But to Miss Reed's report: "During the past eighteen months eighty patients' names have been enrolled on my books, and I am told that within a radius of ten miles there are more than four hundred who ought to be here in the asylum. I hope to see the last of these new buildings occupied as soon as the walls become thoroughly dry." The name of the Scottish Society under which Miss

Reed has been so mysteriously called to work is "Mission to Lepers in India and the East," and works not by sending out missionaries of its own, but by utilizing existing agencies, making grants of money to maintain the work. Miss Reed herself is supported by the Cincinnati Branch of the Woman's Society, from which she first went to India. Of the fifty-seven patients enrolled in 1894 all but five were Christians, and they had but recently entered the asylum. Miss Reed continues: "Aside from the special work for which I have been called apart—though not to a lonely desert place, but to one of the most beautiful of earthly abiding places, where I am neither alone nor 'lonely,' for as I live within three miles of dear Miss Budden and the community of more than three hundred native Christians, with whom I have frequent communication and many pleasant visits—I am not lonely, for my heart and hands are filled with work. I have had the privilege during the past year of opening four schools for boys and girls in the villages lying in the mountain valleys from two to five miles distant from my home. About six months ago, in 1893, two other schools were made over to me by the preachers in charge of Pithoragarh Circuit. In these six schools are over two hundred pupils.

"It is a wondrous sweetener of what otherwise would be an unbearable burden, that through this dispensation of God's providence and grace he is not only working in my own heart and life to will and to do of his good pleasure, but that it is also being utilized by him in rousing wills, moving hearts, quickening thought, influencing and enlisting new recruits

for that great company needed to publish his blessed word. Blessed, ever blessed be His glorious name forever!"

September, 1893, Miss Reed, in referring to her condition, said: "He hath heard the many, many prayers offered for this bruised, broken, weak instrument during the past year; and answers have been stealing into my soul as herald-rays, announcing the coming dawn, and the flowers of hope have pierced the sod, telling of coming spring. Surely, surely, the very marked and remarkable signs of promise of complete restoration to health that have steadily increased the past year, are prophetic of what the Great Physician designs for me in his own good time." The writer received a letter from Dr. Sheldon, dated June 1, 1895, written in Miss Reed's bungalow. She said: "As I am writing sister Mary is writing in the same room. I stop and look at her. She has on a blue dress with white spots. Her abundant hair is coiled on the top of her head. A smile is on her face as she writes—a sweet, peaceful face this morning, with *no trace* of the disease which formerly showed itself in a spot on one of her cheeks. Her face is sometimes troubled; but only for others' sins and shortcomings, as all soul-winners and soul-builders will understand. She looks well."

BOMBAY.

This great city, the gateway through which Europe enters India, with its multitude of wealthy and well-educated people, as well as of poor and ignorant, with its splendid commerce and philanthropic spirit, is a grand field for missionary effort. Some work had

been carried on among women prior to 1884, when the Society sent out Miss De Line. Miss Shewanti Bai Power, a Mahrati lady of excellent family and earnest piety, who speaks five languages and is an excellent theologian, was doing zenana work, and had access to thirty-five zenanas, and Miss Sarah Cassidy, a successful zenana worker from North India, together with Mrs. C. P. Hard, the pastor's wife, had opened schools and held meetings among the native Christian women. A Bible woman (Kassie) was also employed. Miss De Line at once organized for more extensive zenana work, and in 1885 was joined by Miss Elliott. Besides these two, other workers were the Misses Powers, Tracy, Wright, and two Bible women. A day-school was opened in March, 1887. Miss Elliott married, and Miss Abrams arrived and took charge of the school-work, which had grown to three day and two Sunday schools. One is a boarding, day-school and Orphanage combined, besides another day-school supported by Miss Carroll, who was sent to India in 1888, and appointed to Bombay. The native Christian girls' boarding-school is the largest of its kind in the city. Sunday-schools are connected with each of the five schools, as is common all over India, besides one averaging eighty in attendance in the Home. The missionaries also work in Grant Road Sunday-school, and in one in Mazagon, held in a Hindu temple; and they are also responsible for the Sunday morning service with the Christian community there, and share in the responsibility of keeping up the Epworth League.

Eight zenana teachers visit more than 200 houses, and probably three times as many secluded women,

who but for this agency would never hear of Christ, while about half a score of Bible women do good service among the women of the lower class. Among the zenana workers is a sister of the Miss Power above referred to, Miss Sundar Bai Power, a dignified native or high-caste Hindu, who visited England as a missionary in 1893, to point out the evils of the opium-traffic. She retained her Oriental dress while there. Miss Power speaks English with great fluency.

A ZENANA PARTY.

Miss Mary L. Nind has written such a charming sketch of a very unusual society event that occurred when she was in India in 1887, that we repeat it almost entire:

"It happened on this wise: One warm, bright morning in March, we were seated at the breakfast-table in our zenana home in Bombay, when Miss De Line turned to me with sudden animation, exclaiming: 'I have an idea; I am going to give you a zenana party!' . . .

"The following Wednesday was set for the party. Some one must be chosen to write the invitations. This coveted privilege was granted to Sundar Bai, a native zenana worker living in the Home. On tinted paper, in a round, clear hand, the dainty missives were penned—some in Arabic, others in Hindustani, Tamil, Marathi, Guzerati, and I do n't know how many unpronounceable tongues—and given to the bearer, who was duly dispatched with them to their destinations. News travels fast in India; and it was not long before the rumor reached us that the social world in the native quarter of the city had been thrown into a state

of the greatest excitement over the coming event, and Miss De Line's party was the subject of conversation in every zenana. I must say here that Miss De Line had access in her zenana visiting to the very cream of the native aristocracy—families of wealth and foremost in rank and influence. In her zenanas were dark-haired Jewesses and dignified Mohammedans, dimple-faced Arabians, gentle Hindus, beautiful Parsees, and last, but not least, the learned Rukhmabai, whose fame had already spread to England and America, and enjoyed the additional honor of being a friend of Ramabai.

“The morning of the eventful day dawned upon a cloudless sky, for there is no fear of March snows or April showers in India. At breakfast Miss De Line announced to the gentlemen of her household that they must be sure to leave the premises at noon, and not return till after eight in the evening. They promised faithfully; for it was well understood that if so much as the shadow of a *man* were seen by these fair visitors, the party would come to an untimely end, and likewise, it was feared, would Miss De Line's zenana visiting. All that morning we were busy as bees putting the house in order. The four or five zenana assistants were excused from their usual round of visits, and after breakfast we all set merrily to work, sweeping and dusting, polishing and garnishing. Flowers and palm-leaves transformed the rooms into fairy-like arbors, while each girl brought forth some bit of drapery or cherished knickknack to grace the occasion. The house was admirably adapted for a party of this kind. It had been built by a Parsee for himself, so it was thoroughly native in style. A double

carriage-drive led through the compound to the portico, from which opened the reception and drawing rooms. Directly overhead was the large, airy parlor, with a veranda in front, screened by a high railing, and connecting with the compound below by a spiral staircase. In this way the women could pass directly to the zenana quarter overhead without entering the house from below and running the risk of meeting a chance man-servant.

"By two o'clock, the hour for the party, we were ready to receive our guests. As we waited in a flutter of expectancy the first arrivals, Miss De Line suggested that I should go out on the veranda and watch them come. So I looked over the balustrade and peered through the interlacing foliage of the compound to the road beyond. Presently there was the rumble of carriage-wheels, and the next minute in rolled a coach drawn by prancing horses, with coachman in front and footmen behind, all in picturesque native livery. The blinds at the windows were closely drawn, and not a peep could I get of a pair of bright eyes behind them. As the carriage stopped, one of the footmen sprang nimbly to the ground and opened the door with averted face. Then out stepped a most curious-looking figure. It was entirely enveloped in a white gown or sheet, that fell in ample folds to the ground, but was drawn tightly together in front, as if held by a pair of invisible hands. The figure moved slowly and cautiously toward the stairs, ascended them, and disappeared through the door of the dressing-room.

"The carriages now followed each other in quick succession, and an almost unbroken procession of



YOUNG MOHAMMEDAN WOMEN.

muffled forms, some in white gowns and some in colored ones, filed in solemn array up the winding staircase. In striking contrast to these women were a few Christian girls, who came in gayly-painted ox-carts or on foot, their bright faces framed in a fleecy chuddar of white muslin. At last there was a cessation in the arrival of guests, and I turned back to the parlor. What a picture met my eyes as I entered! Fifty or sixty dusky-cheeked ladies lined the walls. Their silken robes, of the richest Oriental colors, fell in graceful folds to the floor. Jewels by the myriad sparkled in the coils of their dark hair, glossy with coconut oil, dimpled their soft, bare arms, and adorned their foreheads, noses, ears, and necks. The feet of the Hindu women were almost hidden by a wealth of toe-rings and anklets, while the gold-embroidered slippers of the Mohammedans peeped from under their sheeny draperies. The air was heavy with the odor of attar of roses and other scents. As I stood lost in admiration of this novel scene, Miss De Line approached me with an anxious face. 'I can't get these women to talk to each other, and you must help me entertain them,' she said, in an energetic whisper. 'But I can't speak their language!' 'O, never mind; you can gesticulate or do something. I made this party for you, and you must help me through with it.'

"Eager to be of service, but at a loss how to begin, I took a chair and sat down in front of a semicircle of eight or ten ladies. We looked at each other in silence. I smiled, and they smiled. Then I stroked the folds of their silken chuddars, and passed my hand admiringly over the gilt embroidery, nodding and saying, as well as I could, that I thought it was pretty.

They turned to each other with an amused little laugh, and several of them, in a shy, inquisitive way, began feeling my dress, and examining its ribbons and buttons. I pointed to their heavy anklets and great nose-rings, and made signs to know if they did not hurt. This seemed so funny to them that they laughed immoderately, rolling about on their chairs, and acting exactly like a bevy of merry little girls. Then they looked dolefully at my 'common-sense' shoes, and felt of my ears and arms, shaking their heads in pity over my deplorable paucity of similar charms. After exhausting my resources on one group, I moved to another, and repeated the pantomime.

"Occasionally I found some one—usually she was a Christian girl—who could speak a little English, and this was a great help, for then I could branch out into quite a conversation. While we were in the midst of this highly entertaining part of the program, refreshments were announced. They were simple; for Miss De Line said she would not dare offer anything elaborate to these high-caste ladies, though she thought some among them might be willing to take such light refreshments as tea and cake at the house of a Christian. Nearly every one did, which was a wonderful concession. I could not help contrasting these women with many I had seen in North India, who would not even let my shadow fall on their food when I visited their homes, and who would probably have preferred to die rather than eat anything taken from a Christian's hand. When the trays were passed, I happened to be sitting by a Hindu woman and her two little children, a boy and girl. The mother accepted the tea, but refused the cake. Supposing she declined from modesty,

and thinking that of course the children wanted cake, I was just about to give them some, when the distressed, frightened look on the woman's face recalled to my mind that she and her family were high-caste Brahmans, and might have to suffer weeks of penance if they tasted a morsel of our food.

"After all were through eating, the Christian girls gathered around the organ and began singing some of the native *bhajans*. One after another joined in the chorus—women who had often heard these melodies sung in their own zenanas by our Bible workers, and learned to love them. Loud and clear the plaintive strains floated out on the still air. In the gathering twilight I could see the faces around me grow serious, and down many a cheek the hot tears fell unheeded, as the sweet sentiment of the songs touched hearts that perhaps no spoken words could have reached—telling how life is passing, and our friends are leaving us, and if we would meet them again we must believe in Jesus, the world's only Savior. As darkness fell our guests, robed again in their street costumes, left for their homes. Everyone pronounced the party a perfect success, but as a result of it, poor Miss De Line was sick in bed for two days."

MADRAS

The foundations for women's work in connection with Methodist missions were laid in Madras by Mrs. Mary Rudisill, who was also largely its inspiration. In 1889, Miss Mary Hughes was appointed to this work, but married during the following year. She is the only American representative the Society has ever had there. Mrs. Rudisill died July 8, 1889.

Miss Hughes in writing about the funeral said: "I have rarely heard such tributes as were paid by all classes to the beauty of her character and the devotion of her life. Her death-bed was a scene of holy triumph unsurpassed in saintly annals. It is said



MISS GRACE STEPHENS.

such a funeral was never known in Madras, as old and young, rich and poor, English, Eurasian, and native, gathered to do her honor, carrying her body on their shoulders to the cemetery, strewing her bier and filling her grave with flowers; begging the privilege to

put above her grave an Indian stone, bearing this inscription: 'The Lord gave, the Lord taketh away, blessed be the name of the Lord,' saying, 'She was God's precious gift to India.'"

Miss Grace Stephens, in April, 1886, was appointed to open native work. She is an Eurasian, and by universal testimony unequaled in South In-

dia in her devotion, tact, and success as a zenana worker. An Orphanage was started with girls who came without clothes, pinched and starved, not knowing how to read or write, to sing, to laugh or play, and with no idea who made them or whither they were going. The assistants were constituted deaconesses by the South India Conference, and on the marriage of Miss Hughes the entire responsibility rested upon Miss Stephens—Orphanage, three day-schools, a Christian boarding-school, five Sunday-schools, and a large zenana work. One of the schools is for high-caste Brahman girls, who wear gay dresses and many jewels. There were seventy-seven of these girls on the roll, and the same number in the poor school. Under Miss Stephens and her sister, Mrs. Jones, social reform advances by leaps and bounds. Hindu methods and notions have been revolutionized by them to the extent that Hindu wives are treated with more consideration by their husbands; children are nurtured with more care than ever was bestowed on them before; intellectual cravings have been engendered; superstitions are being slowly shown the door: in fine, activity has taken the place of stagnation, and moral and intellectual death have been dispelled by moral and intellectual life. The work has also broken down the walls of partition separating Hindus and Europeans. Miss Stephens began about 1890 her annual zenana parties, which have now become an established fact, and the increasing numbers that attend each year show a marked advancement in interest, which is accompanied by as much delight as our Christmas preparations. The first one was attended by over

two hundred women, who met together in her spacious drawing-room in Vepery. At the one in 1893 over four hundred accepted her invitations. As they all sat upon the floor, Miss Stephens thought it was a sight Bishop Thoburn ought to see, and against the protestations of co-workers and friends, who feared the result, she stealthily sent for him, and took him right in among them. She says: "What side glances they shot at us as we talked together, and what lowering of heads, for many of them are purdah women and Brahmans, who keep long distances from us in their homes. After a time they found out the Bishop was a human being, and I explained to them about him, and asked if they could not shake hands with such a man. Actually, more than a dozen women arose, and through the crowd made their way to the Bishop, and shook hands with him. It seemed too good to be true. It was a wonderful triumph for God. They were all free and happy, though he was in their midst. There were no bad results. Do you see how our parties are leveling caste—away up above the Brahman caste into the Christian caste? The zenana party in 1894 was considered the most successful event, really the greatest era, in the work. The usual prizes and gifts and Christmas-tree were put aside, and a stereopticon entertainment by Mr. Jefferson resolved upon. We can not realize all that this involved. A man, the lateness of the hour, a program, all were innovations. Over and over the people had to be seen, messages sent, and explanations made. Think of the task of visiting nearly five hundred people and presenting the undertaking to them. Like the eagerness pre-

ceding the development of some great invention, Miss Stephens was not the only one interested, for as soon as the wonderful venture became known, the conjectures were that 'it would be a failure,' 'the women would not come,' 'this was too much to expect,' and so on.

"The final day dawned which would decide either a total failure or a grand success. The large drawing-room and adjoining apartments, hall-way, and two verandas were crowded to their utmost capacity with a company that was at once unique and interesting." Before being invited to the gardens, where the large stereopticon screen was hung, a wonderful program was announced. The names of the women were called, and the hymns, and different districts they lived in were mentioned. When young Brahman girls, child-wives, despised widows, sang out in that large crowd, it meant a real testimony for Jesus. How it astonished all who heard it! Their women never sing out in such fashion. The singing that evening became the talk in all the zenanas. But the event of the evening was the exhibition of pictures. A Mohammedan woman told her people that "she saw everything that there is in the world." "She saw," she said, "buildings, animals, flowers, trees, men, women, the moon, stars, the sun, clouds, lightning; that there was nothing more for her to see now but God. If she saw him, her life would be finished."

Strange ceremonies had to be observed on account of such departures from usual customs. "Some sat for certain hours each day in a tub of water, for cleansing from such contamination; others, to break

the charm, took a pill made of the hair and milk of the sacred cow mixed with other nameless ingredients. Washing and sprinkling with lime-juice, peculiar manners, beating the tomtom, and wearing the holy beads, were some of the many strange measures resorted to."

Thus step by step the progress has been gradual, but sure, in breaking down caste customs, and in advancing the kingdom of God.

A remarkable conversion occurred in Madras, in 1884, of a Hindu devotee, with several rôles—at one time disguised as a Mohammedan to encourage idolatry among that class, then a dervish, again a Hindu, a mendicant, a fortune-teller in turn. For ten years he plied this last vocation under a tree, about half a mile from the Methodist Publishing-house in Madras, where from a dozen to fifty or more persons daily consulted him as to their future. Miss Stephens began giving the man books and tracts, which led to his conviction of sin and faith in Christ, when he surrendered to her his whole outfit—ten books on magic, one magic slate, three books written on sacred leaves, and bound by sacred threads, and was then baptized. We have read before how "many of them also, which used curious arts, brought their books together and burned them before all men, and they counted the price of them, and found it fifty thousand pieces of silver." Every means was used by the magicians to recover the valuable books; but Miss Stephens declined all money offers for them, and sent them to America to the Baltimore Branch Secretary. She gave the man a Bible in exchange, and he now gives "true fortune out of that book."

SINGAPORE.

There is a tinge of romance in connection with the opening of Methodist missions in Singapore, under either Boards. Mrs. Oldham, whose husband opened the work and became its first Superintendent, became deeply interested in the women, and wrote to Mrs. Mary C. Nind, then Secretary of the Minneapolis Branch, appealing for help. When she presented the appeal to the Committee in 1885, there were no funds available for new work; but, as Mrs. Oldham says, "The Lord laid Singapore on Mrs. Nind's heart, and as she mused the fire burned, until it leaped to her lips on Thursday, November 5, 1885, in the memorable words that will go down into the history of the Malaysian Mission, 'Frozen Minnesota will yet, God helping her, plant a mission at the equator.' She then personally pledged \$3,000 to commence the work." Miss Blackmore, of Australia, was appointed to the work, and began August 15, 1887, by visiting the women and opening a day-school for Tamil girls. Parents of other nationalities became interested, and their daughters were admitted, and the name changed to Methodist Girls' School. For several years this school was held in a small house furnished, rent free, by a Tamil gentleman. When it was full to overflowing, another Tamil collected subscriptions among his countrymen to buy land, and the Society put up a building for the school. In 1894 there were ninety-five pupils enrolled. In August, 1888, Miss Blackmore opened a Chinese girls' school in Telok Ayer, with eight children. In 1894 it had grown to thirty. The *gharry* goes about picking up a girl here and

another there, twisting up hills, then down streets and into lanes, before all the scholars are collected. Miss Blackmore has the joy of winning trophies from four Eastern races—Chinese, Malay, Tamil, and Siamese. The mission has been re-enforced since 1892 by Misses Ferris, Hebinger, and Foster. Miss Hebinger engaged in Rescue work in 1893, without support from the Society. In 1895 she was married to Rev. E. T. Snuggs, manager of the Soldiers' and Sailors' Home. The Mary C. Nind Deaconess Home was ready in 1893, and into it the workers with the twenty-four boarding-school girls moved.

The Society supports work in Penang, where a girls' school was opened in 1891. It now has sixty-five pupils. There is also there an Indian school of twenty pupils. Two influential Babu Chinese women have been converted, baptized, and taken into the Church. In 1894 the Misses Blackmore and Ferris visited Palenbang, in Southwestern Sumatra, whither a native Christian woman, a convert in Singapore, had gone before them, and told the story of Jesus and his love. Everywhere they met with eager listeners to the message, and buyers of the tracts and Scripture portions they took along.

PROTECTED NATIVE STATES.

HAIDERABAD.—The Protected States, of which there are about two hundred, are ruled by their own native princes, but under the protection of the British Government. The Society has work in several of them, including Haiderabad, in the Nizam's Dominions, the largest and most important of all the native States, and this city, the strongest Mohammedan city

in the world except Constantinople. There are greater varieties of the human race here than elsewhere in India. Miss L. Blackmar, after sixteen years in Lucknow, and the North India Conference, was transferred, in 1889, to the South India Conference, and appointed to open work among Urdu-speaking women and girls in Haiderabad, five hundred miles from any other of the Society's missionaries. It afforded an opportunity for a pioneer woman to go and possess all, medical work, school, village teaching, and zenana visiting, all in the name of the Lord. Miss Haefer was sent to assist in 1891. In addition to the English Girls' School in their house, one for Marathi girls has been opened in the heart of the city, and in other parts two schools for Mohammedan girls, and yet another of bright little Haiderabads.

BASTAR.—Another feudatory or native Protected State is Bastar, concerning which very little has been known until recently. It is separated on the north-east from the Nizam's Dominions by the Godaveri River. The country is not surpassed in India for beauty, but no one knows the Lord Jesus Christ. Nearly all the people are aborigines, Gondo or Kois the rest being Hindus. They are not caste-bound. No Brahmans exist to prevent any possible and projected advancement. These wild people have no idol temples. In 1892, Rev. C. B. Ward, of the General Society, was led to explore this interesting field. He went again in 1893, stationing Dr. and Mrs. Batstone in Jagdalpur, the capital. In 1894 he made a third trip, this time conducting a special expedition, consisting of the presiding elder of Haiderabad District,

of which Bastar formed a part, Miss Blackmar, and some native preachers. The presiding elder and Miss Blackmar went by direct commission of Bishop Thornburn. The Government officials had held out every encouragement. They welcomed the missionaries, grants of land were easily secured, also village sites, by which self-support will in time be made possible; a share of all being offered the Society, five years' rent free, if buildings are put up and work begun in that time. In the capital fifty acres has been secured the Society.

Mrs. Emma Moore Scott, in the *Indian Witness*, writes concerning the wonderful expedition: "Undertaken when the thermometer registered 110° on the train, conducted through a country infested by tigers, bears, and other wild animals, on these brave missionaries went, up hill and down, through thick jungles, jolting over boulders, crossing steep-banked water courses, creeping under low-hung branches that threatened to sweep off the unwary riders, encountering brush and scrub that thrust their arms into the path, inflicting lacerations on face and hands, and tearing clothing, fording broad rivers, threading dense forests—such are a few of the difficulties encountered."

In 1895 a building was erected in Sironcha, known as the "Clark Memorial Mission Home," in memory of Mrs. Bishop Clark, for 25 years president of the Cincinnati Branch, this Branch having furnished the money.

BARODA.—This is a walled city of about one hundred thousand inhabitants, and the capital of the influential State of Baroda, under native rule. The Methodist missionaries are the only ones there. The

king is not opposed to Christianity. The missionaries were kindly received. Miss Anna Thompson, who was already in the country, was accepted by the Society in 1888, and found much encouragement in zenana and school work, visiting between forty and fifty homes each week, sometimes in the royal family, and sometimes among the very lowest. There were conversions among high-caste women the first year, and the work continued to grow until she was not able to enter all the open doors. When the district Conference met in Baroda, the missionaries were so few the delegates all had to board in one place. The Dewan (the King's Prime Minister) showed much kindly feeling by loaning them dishes, lamps, a tent, chairs, etc. He also attended the reception given to Bishop Thoburn, and the temperance meeting, where he made a speech. The day after Conference he sent bullock-carts and had all the native Christians taken to the palaces, and to all the other places of interest, and also sent state carriages for all the Europeans to go sight-seeing. State elephants were sent two evenings, and all that desired went out riding. As there was no minister there in 1894, Miss Thompson was responsible for everything, even to the burial of the dead, in the absence of the presiding elder. May 1, 1895, a large number of native Christians gathered in the church to witness her marriage to Rev. W. H. Stephens, of the Marathi Mission.

METHODS OF WORK.

ZENANA VISITING.—Twenty-five years ago missionaries would pass the closely-barred doors of the zenanas, wondering often who would roll away the

stone. Western ideas continued knocking until confused cries from within were heard, and prayer set wide open the door for eager listeners to hear the story of the manger and the cross. There have been many encouraging things in zenana visitation, though the prejudice of the upper class hinders them from accepting the truth in the ready way their poor sisters do. None can tell what saving results may come from the oft-spoken truth in hymn, prayer, and exhortation. The field is very wide, and much more might be done in these "hidden apartments of the women," if workers could be secured.

Greater attention of late has been paid to the women of Mohullas by Methodists, many of the missionaries feeling directed to the very poor and depressed, who need all the help that can be given them. The ever-increasing Christian community has caused great changes in methods of work, and the missionaries, especially in the Northwest India Conference, had to face the question of continuing to give their time and thought and means to the possible few in the zenana, or of giving themselves to teaching and developing those who have come out of heathendom, that they be not known as baptized heathen. Much of the zenana work has been transferred to other missions, so that the Bible women and teachers may teach the Christian women and children.

BIBLE WOMEN.—In the early days of missions the Bible woman was not. She is the product of years of patient toil. It was necessary first to win her from allegiance to heathen gods; then to teach her to read the Bible, to understand its truths, to imbibe its spirit,

and to shape her life by its laws. Then came years of spiritual growth and of increase in numbers, until now the Bible woman is recognized as an important factor in missionary work. The Society employs over 625 Bible women, who go into the zenanas, and sing sweet songs about the love of God for women as well as for men, about the sinless Christ and his redeeming death. After that it is not easy for everything to remain as before. In Lucknow, during the painful experiences of the famine in 1878, Miss Blackmar, the superintendent of the zenana work, ceased the regular work of the Bible women, and, with the money supplied by the municipality, carried on a large "Relief" work, teaching and furnishing such kinds of work as could find a market. The Government put on record its high appreciation and cordial recognition of the service rendered.

VILLAGE WORK.—The manner of carrying on village work is to gather the people together in some place and give them religious instruction. Sometimes stories are read from the Bible, sometimes told in the teacher's own words, and then in a plain, simple way, always applied as lessons for the every-day life of us all. *Bhajans* (hymns) are always sung, and if not fully understood by the listeners, are simply explained. Many of the people in the villages, especially those of the higher caste, as Brahmans and Fakirs, are among the best and most interested listeners. It is very difficult to estimate the number who are under instruction; but the villages mount up into the thousands. Miss Phebe Rowe, accompanied by "Caroline Mama," itinerates around a good deal among the villages. It

is not uncommon for a woman to have charge of one hundred villages in which native Christians live.

MOHULLA.—The mohulla is the home of the poor and the outcast. They are the back-slums, and are far from being pleasant places. They are low, winding, unsanitary, and uninviting. Still the Lord's work and children are there, and many listen gladly to the teaching of the Christian religion; even though tired and weary from early dawn until noon, they willingly give three hours after that to being taught. There are many conversions and baptisms among them after due instruction and preparation. In the North India Conference alone, in 1894 there were 894 mohullas visited.

MELAS.—Visiting heathen melas (a kind of fair and religious festival), where hundreds of thousands of people gather, has become another agency for evangelistic work. The Christian women sometimes proclaim the gospel from the steps of heathen temples. They sell books and give away tracts to many people to whom salvation's story has never been told. Sometimes the evangelists gain more attention from the crowds than do the Brahmans, who are present to teach and to receive their offerings.

The Christians have established 'melas of their own. At the Chandausi Christian Mela, in North India, in 1891 two meetings were held expressly for Hindustani women. The wife of a native presiding elder was appointed chairman, and, upon her motion, a secretary was elected. The business went forward in the most orderly manner. The mela in 1890 had

over 2,200 Christians encamped on the ground, in addition to a goodly number of visitors. There were over 300 testimonies Sunday morning at the love-feast.

HOME FOR HOMELESS WOMEN.

In a land of many houses and few homes, of many benighted, sin-laden women, and few to lift up and help, a Home for Homeless Women in Lucknow was opened in April, 1882. Among those who have been admitted, a very few, tiring of the restraint of Christian influence, have left the Home; but Christian love and kindness usually rules, and these poor women, used only to harshness, want, and misery, have shown their gratitude for kindness in the way in which their hearts have been touched and won, and with their hearts their whole lives have been changed. There are others from a better class of society, Europeans and Eurasians; some to be lifted out of the bondage of strong drink, some from the opium habit, some from immorality, and some have come only because they have wanted a Christian home and protection.

In 1892, there were eight blind women, some of whom could read the raised-type books. They help themselves a good deal. All are Christians. Miss Blackmar superintended this Home until 1889, seven years after it was opened, when she was transferred to South India, and Miss Sullivan succeeded her.

WIDOWS' HOME.

For some time a Widows' Home has been maintained in Shahjehanpore. In 1890, it burned down, making the third time in ten years.

MEDICAL HOME.

The Medical School at Agra is not distinctively missionary, but is largely under Methodist management; and from the beginning of girls entering the school, there has been a Christian home for the medical students.

DEACONESS HOMES.

The deaconess has appeared in India, and in 1893 there were six Homes, with eighteen workers, besides twelve others outside of Homes. These Homes are located in Calcutta, where Mrs. Bishop Thoburn opened the work; in Lucknow, Muttra, Madras, Pithoragarh, and Singapore. A missionary deaconess is employed by and responsible to the Society. Like other missionaries, she receives her appointment from the Bishop, and goes where, in his judgment, the needs of the work demand. She agrees to certain limitations in the matter of dress and support, the former consisting of a neat gray dress—in summer a white one—and a black bonnet trimmed with gray ribbon; the support is estimated at nine hundred rupees (equivalent to about \$350). In Muttra a new building was put up on purpose in 1889, for which W. E. Blackstone, of Chicago, gave \$5,000 as a memorial to his parents, and for the training of native workers. In January, 1889, at the Conference, Miss Sparkes, returned from America, was appointed to establish and superintend this Training-school and Deaconess Home. During the first two years twenty-two students were in attendance from sixteen different stations. There was introduced a thorough course of study, comprising about what is taken in the Chicago

Training-school, excepting the medical lectures; these they were not able to have. They also have a thorough course of Hindi, Urdu, and Bengali, and are taught methods of work with practical training, besides having the rare instruction of Mrs. Emma Scott in teaching music. A course of monthly lectures was carried out in 1890, treating such subjects as Hindu Mythology, Practical Christian Ethics, Emergencies with the Sick, etc. In 1893, we learn: "The Training-school was subjected to a most thorough examination in Scripture History and Geography, Bible Evidences, Prophecies and their Fulfillment, besides a written examination on the first ten books of the Old Testament. The Gospel and Acts of the Apostles, with four of the Epistles, closed a most thorough examination."

The Board of Education desire the older pupils of the boarding-schools to avail themselves of the opportunities afforded by this school, not only in intellectual and spiritual, but in practical training for zenana work. Miss Sparkes returned home in 1891, and Drs. McDowell and Sheldon in turn cared for the work until, in 1895, Miss Sullivan was transferred from the Lucknow Home, as superintendent of Muttra, to be assisted by Phebe Rowe, the two young ladies of the Friends' Mission, Miss Fistler and Miss Baird, remaining in Lucknow. The remaining Homes are superintended as follows: Pithoragarh by Miss Budden, Calcutta by Miss Maxey, Singapore by Miss Ferris, and the latest (built in 1895), at Darchula, by Dr. Sheldon.

MISSIONARY SOCIETIES.—As early as 1871 Missionary Societies were organized in India among the

girls in the Bareilly Orphanage, and the native Christian women. There are now forty of these Societies in one Conference alone, which gave in 1894 over 925 rupees into the treasury, 187 of this amount a special offering for the Silver Anniversary Fund, the remainder to be expended as designated. Some of it was appropriated to local Sunday-school work; 220 rupees to the Home for Homeless in Lucknow; 177 to an Orphanage; other amounts to school, village, and local work. Monthly missionary meetings are held regularly, the women and girls studying different countries as missionary centers, writing essays on different topics, and carrying on all the meetings in a proper manner. In some cases, for the Silver Anniversary, they used a translation of the same program prepared for use in this land.

WOMEN'S CONFERENCES.—At the session of the Annual Conference the missionary women, married and single, began in 1871 to meet in a council of their own, and this has grown in the lapse of years into a most important body, with a four years' course of study and examinations, which publishes its own Minutes and reports, and maintains all the forms of a permanent organization. When the Central Conference became a matter of history, the women sent delegates from their three Annual Conferences to meet with them at the same time and place. The District Conference is not to be confounded with a presiding elder's district. It is numerically stronger than an Annual Conference, and is more largely for the benefit of native workers. It has a course of study adapted to the humblest zenana worker or Bible

reader, and thorough examinations. The native Christians have been known to make a seven days' march to attend one of these District Conferences, and that, too, over rough Himalaya roads—on foot, seventy-five miles! They have papers, and discussions, and reports. Sometimes, too, a woman presides who has spent the greater part of her life in a Mohammedan home!

OTHER KINDS OF WORK.—The work of the Woman's Christian Temperance Union has been a blessing to many. A Hindustani Branch has been organized in Cawnpore, with native women for officers, and another in the Northwest Provinces, with Mrs. Lawson as President. There are many circles of King's Daughters—girls who wear the little silver cross, and know what it means. A flourishing branch of the Young Woman's Christian Association has been in active service for three years, which is also officered by native women, and many of them were trained by this Society. While these are all, as in this country, made up of Christians under various denominations, Methodists have their per cent in them all. There are many Epworth Chapters in India. An Epworth League Convention for the whole empire was held in Lucknow in October, 1893, in which some of the students of the girls' schools took part. Some of the Epworth League Conventions have six hundred young people in attendance, of both sexes. In 1894 they sent to this country for one thousand charters, to meet the growing demands of the work consequent upon the great ingathering in Northwest India. In 1892, Bishop Thoburn, at the

General Conference, reported a Christian community in India of not less than fifty thousand souls, and a membership, including full members and probationers, of over thirty thousand. "All through these past four years we have had inquirers coming to us in steadily increasing numbers, and the latest advices indicate no signs of waning interest. We now receive more converts in a month than we used to receive in a decade. The sun which rose upon you this morning went down upon fifty converts on the other side of the globe, who had just exchanged the worship of idols for the service of the living God, and every day you tarry here will witness the ingathering of fifty more. When I return to my field, I shall expect to greet ten thousand new converts—men and women who were worshipping idols four months ago—as confidently as I shall expect to find the mountains in their places, or the stars keeping watch in the silent heavens. God is truly doing great things in our midst, and we call upon the whole Church to rejoice with us in the signal tokens for good which he is giving us."

The Society carries on the work in the new Northwest India Conference as vigorously as the means at command permit. It has 54 day-schools, with 700 girls; 1 English and vernacular school, with 78 pupils; 105 Sunday-schools, where 3,500 children are taught; 1 medical school, with 15 students; and 115 Bible women, who carry the Word of Life into the homes of the people; 687 women are learning to read, and 3,974 other women are under religious instruction, of whom over 2,400 are Christian, the others Hindus and Mohammedans. Three boarding-schools were started

in 1892; one at Ajmere, the "Avery," funds for which were contributed by Mrs. Avery, of the Topeka Branch; another at Meerut, the "Howard Plested," due to the timely gifts of Mrs. W. Plested, of Denver; a third at Aligarh, the corner-stone of which bears this inscription: "Louisa Soules Girls' Boarding-school, 1894," Mrs. Soules, of Michigan, having given \$6,000 to found it. A memorial bell to little Arthur Ninde Potts, the five-year old son of Dr. Potts, of the *Michigan Christian Advocate*, was provided for this school by the children of the *Advocate*, and after beautifully impressive dedicatory services at Northville, Michigan, September 25, 1895, it was sent on its way to India, with the prayer that when its eloquent lips are touched by its fitting tongue, there shall sound forth in sweet and loving vibrations its commandatory inscription, "Little children, keep yourselves from idols."

The Conference, when organized in 1893, had few missionaries of the Society, the work being carried on in thirteen stations by married women, only two stations having work under unmarried women.

CHAPTER XI.

CHINA.

Commenced in 1847—Woman's work commenced in 1858—
Woman's Foreign Missionary Society commenced work in
1871—North China Woman's work 1871—Central China, 1872—
West China, 1882—Discontinued in 1885—Reopened in 1894.

FOOCHOW.—Before the Society was organized, work was begun in China by the wives of the Parent Board Missionaries. The lamented death of Mrs. Jane Isabel White, wife of one of the first two Methodist missionaries to China in 1847, which occurred a few months after the mission was opened, prevented the execution of plans for the benefit of Christian women in which she was so thoroughly interested, and for the carrying out of which she was so admirably qualified. December, 30, 1850, a day-school was opened by Mrs. R. S. Maclay, with six girls, and continued seven years, with Mrs. E. C. Gibson as associate the last few years. Among other women who did pioneer work were Mrs. Nellie M. Baldwin, whose career of usefulness soon terminated, Mrs. Sites, Mrs. E. E. Baldwin, Ohlinger, and Chandler. Mrs. Sites and Mrs. Baldwin also aided the workers at home by their articles in the *Heathen Woman's Friend*. But prior to any effort being put forth, the brethren were deeply convinced that China could not be fairly started on the path of progress until the daughters of the land were enlightened and elevated; hence they highly approved the organization of the Society, and recorded in the Minutes of the Mission in 1870 their pledged co-

operation. When it became impracticable for the ladies to continue day-schools, the Mission sent stirring appeals to the Board of Managers of the Missionary Society, and to the Ladies' China Missionary Society, which resulted in the latter appropriating five thousand dollars for suitable buildings for a school, and in the former sending out the Misses Sarah and Beulah Woolston.



MRS. YEK ING KWANG,
The first school-girl baptized.

On November, 28, 1859, they opened the first Methodist Girl's Boarding-school in China. For days, only one girl came, and at the close of the year, though fifteen had been admitted, only eight remained. Such an accumulation of obstacles, such a combination of hostile elements, might, to less courageous spirits, have seemed hopeless to continue the struggle. On the 9th of

March, 1862, one of the pupils was baptized and received into the Church. This was the first fruit of a harvest of souls since reaped from the school. In January, 1869, in consequence of impaired health, the sisters returned on a visit to the United States. In December, 1871, they went back to Foochow, under the new Woman's Foreign Missionary Society, and resumed the care of the Baltimore Female Academy. During their absence of three years, Mrs. S. Moore Sites had charge of the school, and devoted herself with marked fidelity and success to the supervision of its interests. An appropriation of \$3,000 was made to enlarge and improve the building. The administration of the school aimed at making labor honorable; and ornamental needlework, housework, and habits of cleanliness, industry, thrift, and piety were taught, besides writing, geography, arithmetic, and astronomy. They studied the Bible more than anything else. In 1877 there were thirty-one pupils, three of whom were teachers and fourteen Church members. After six years of work under the Society, the Misses Woolston again came home, and left the school a second time with Mrs. Sites. The Chinese betrothal system allows the girl no choice in a husband, only acquiescence; but the foundlings had no one but the missionaries to attend to that; and what a "new departure" it must have been when four young men from the Theological School actually wooed and won four young women in this boarding-school! But they were required to wait two years until the girls had finished the course; then came the busy days of preparation. One of the young men brought Mrs. Sites \$50 as the amount set apart by his family for his

betrotthed, and he wanted to give it to the school. This she refused to take under the circumstances, but allowed him the privilege of spending it on the little lady's trousseau. The same privilege was granted the others, and from four to six weeks was spent in dress-making and jewelers' work, which was attended with exactness, although the parties never spoke to each other. Early on the morning of June 26, 1879, four red bridal-chairs were waiting at the door of the school-house; the last touches were put upon the toilets of the four young brides, they were closed in their chairs, and while the church-bell rang a merry peal, they were carried to the church, and placed side by side, facing the altar. Each bride was led to her place, when she was immediately joined by the bridegroom. The custom of keeping closely veiled, and this being a quadruple wedding, some uneasiness was felt by the grooms lest a mistake would be made. But instead of the usual heavy red flannel plaid, Mrs. Sites had provided a rose-colored net which was exceedingly becoming. No mistake was made. Each young preacher was married to the right girl, when they left for their new homes, from fifteen, to two hundred and forty miles away, to become centers of Christian influence. Toward the close of the year 1879, there was another conquest, another coronation—not in life, but in death. A sweet young girl of seventeen died. A short time before her death she gave her cash—a string of bright, large cash she had been collecting for years, and greatly prized—to the Society.

New educational methods were introduced, under the approval of the Mission, including the study of

English, the Chinese classics, music, and other accomplishments. Mrs. Sites turned the school over to the Misses Woolston on their return in 1880; but they did not approve, and would not adopt, these new measures, and retired from the work, with the highest appreciation and esteem of the missionaries of all Boards represented in China, and of the Society with which they had been so long identified. They laid deep foundations, and during a quarter of a century great changes had been brought about. Day-schools had been opened in the contiguous villages—holes in the dark, that shall one day make this whole system of heathenism fall to pieces; Bible women's training schools had been opened, medical work introduced; and now the native Church desired more advanced training. The Society had received a most remarkable document from the native preachers, asking for the higher education of the women and girls, and pleading for it with an eloquence and wealth of illustration thoroughly Oriental. In December, 1883, these pioneers once more, and for the last time, turned their faces homeward. Mrs. Sites had preceded them in 1881, and for a time the school was carried on by Rev. Sia Sek Ong and the wives of the missionaries. Then the Franco-Chinese war came, and the school was broken up. In the fall of 1884 it seemed as though a new beginning had to be made. When Misses Jewell and Fisher reached Foochow, November 17, 1884, there were only seventeen girls in the school. During the year there was an advance made all along the line, not only in numbers to forty-six, but in a higher standard of scholarship, a better classification, greater neatness in apparel and rooms, a

higher moral standard, and increased spirituality. The school was graded in 1887. Miss Hartford arrived, and was associated with Miss Jewell until in 1888, when she took up woman's work, and in 1889 opened the woman's school. Miss Bonafield began work in the boarding school on her arrival in 1888, and had charge during Miss Jewell's absence, beginning in November, 1889, and continuing until March 18, 1891. The first class graduated in 1888, consisting of five girls, "Jennie," "Fidelia," "Rossa," "Florence," and "Estelle." Sickness in the school prevented holding graduating exercises. Diplomas were received later. An event of great importance was the purchase of new property, for which \$12,000 had been appropriated. Early marriages interfered with higher education; but though many girls left, a class of six graduated in 1890, having finished the eight years' course. In 1890, Miss Fisher became Mrs. Brewster. In 1891, Miss Sites took charge of the Music Department, and the name of Jesus and the story of his love, set to some sweet melody, was hymned out from native lips, prompted by a heart of gratitude. In 1893, there was an enrollment of 105, and the course of study was lengthened to ten years. Two hundred and fifty girls were in the school during Miss Jewell's superintendency, twenty of whom became teachers, and ten studied medicine. April 7, 1893, during the *thirty-fourth* year of the school, they moved into the new building. In the spring of 1894, Miss Jewell had to relinquish her place and work, and came home with impaired health. She has counted nothing too great an offering for the upbuilding of the school. Miss Bonafield, and her congenial and able assistant, Miss

Wilkinson, took charge in 1895, and are carrying on the work very efficiently.

An unprecedented revival was enjoyed in Foochow in 1894, when probably 2,000 converts were received into the Church.

HING HUA.—The second boarding-school in the Foochow Conference was opened in Hing Hua in 1892, called the "Hamilton Girls' Boarding-school." Its growth has been remarkable. Fifty pupils were reported at the end of the second year, and this, too, with an entrance examination required, although a number were received in the Primary Department from places where there were no day-schools. Many of the girls were converted; twenty-eight joined the Church on probation, of whom twenty-one were received into full membership in 1893. Epworth and Junior Leagues are maintained. Mrs. Brewster devoted her best energies in carrying forward the work alone until in 1893, when Miss Wilson was sent out.

KUCHENG.—This school was opened in March, 1893, with twenty-five choice girls in attendance, who were selected from the day-schools in the district. It became at once a very promising school. The interest of the Christian people in it was most touchingly shown by their coming long distances to attend the examinations, and by their prayers so constantly ascending for its highest success.

HOK CHIANG.—In 1896, a boarding-school was opened in Hok Chiang with twelve girls, all of whom passed the entrance examinations. The number was soon twenty.

HÜ KING ENG.

In 1884, there voluntarily came to this country from China a Christian young lady, eighteen years of age, and not yet betrothed, whose personal history has been mentioned earlier in this volume. The family of her grandfather was the second which embraced Christianity nearly forty years ago. Her grandfather, a military mandarin of some rank, was also a soldier for Jesus and died a Christian. He left to the Methodist Church a legacy of six sons, the second of whom, Rev. Hū Yong Mi, the father of Miss Hū, was known throughout the Church as the "Johannian" preacher. He was one of the first class of seven native preachers ordained elders at the organization of the Foochow Conference by Bishop Wiley in 1877, and was at one time elected the reserve delegate to General Conference. He was a pillar of strength in the Church in China, because of his piety and wisdom and literary ability; having, withal, an eloquent tongue, which, in the ardor of pulpit oratory, brought to his fine six-foot physique a princely bearing. At noon on Friday, June 30, 1893, he died of consumption, and, dressed in beautiful, snow-white satin garments, he was laid to rest.

The mother of Miss Hū is a lady brought up in the polite society of the higher class of Chinese life, and wore an embroidered shoe only three inches in length. But with the experience which comes to a noble-minded Christian woman in thirty years as the wife of a Methodist itinerant—in privations oft, and in persecutions beyond the power of pen to narrate—she has become a model woman among her people,

devoted in a remarkable degree to her family and the Methodist Church.

King Eng is the eldest daughter of a family of five children. Her brother, older, is an ordained preacher. She has two sisters younger than herself, and a brother, forming a most loving, happy family.

And now the strangest part of all this family history is, that King Eng should thus sever herself from all these tender home ties to seek an education in a foreign land to fit her to return to her home again, carrying healing to the bodies and joy to the hearts of the suffering mothers and daughters of her native land. After a literary course in Delaware, Ohio, she entered the Woman's Medical College in Philadelphia, and took a thorough training in medicine and surgery, including a year of postgraduate study and hospital experience, and is now a thoroughly-qualified medical missionary.

During her eleven years in this country, King Eng retained her native dress. She was the object of the care and affection of the Philadelphia Branch, her expenses having been met by three of its women who returned her to her beloved China, where she arrived in Foochow August 6, 1895, the first Chinese woman with a Western degree to practice medicine.

HIGH-CLASS SEMINARY.

Mrs. Ahok, the daughter of a mandarin, and widow of a princely merchant, who is actively engaged in all Christian work, was solicited to lend her influence in 1893 in establishing a school for high-class natives (non-Christians), a class hitherto unreached. These girls, daughters of wealthy mandarins, ex-mandarins,

or officers of various rank, and also of literary gentlemen eligible to official rank, could not, if they desired it, be admitted to the Foochow boarding-school, because of its rule against bound feet. They would live and die for centuries to come without Christ and without education rather than yield the custom of foot-binding, their mark of gentility. Miss Sites had been impressed with a desire that such as these should have the gospel also, and though meeting with some opposition, succeeded in opening the seminary in March, 1893, in the Mission House next to her home. It was subsequently moved to the woman's building. The women of high rank came in crowds to see the foreign lady, and Miss Sites was invited to their different homes, and thereby had an opportunity to give the gospel in all its love and comfort to those who had never before even heard the name of Jesus. A very complete course of study was laid out, including poetry and composition; so that from the most critical point of view they can be called educated. Eight were enrolled the first year, and ten the second. These students pay their own way. The examinations in 1893 were attended by over thirty high-class women from the city and vicinity, and many of China's caste-bound girls are looking toward this school with longing hearts. Before the second year closed, all but four had been received into the Church, and two of these were Church members. They began the study of the Bible and our hymns at the very beginning. This is the class of people in China who have power and influence. The school has shown itself an agent in overcoming pride and self-righteousness in several of the homes; and the welcome accorded Miss Sites

and her teachings in it is overcoming the superstitious fears of the common people. Thus the rich have the gospel, too.

MRS. AHOK.

Mr. Ahok was subsequently converted at our Anglo-Chinese College in Foochow, an institution founded for boys. Mrs. Ahok is



MRS. AHOK.

the second wife, his first wife having died. After this marriage he took up his residence in a very fine yamen, or Chinese house, besides which he also had an elegant English house, furnished with carpets, pictures, piano, and everything required for the reception and convenience of his foreign visitors. In these two houses he and Mrs. Ahok dispensed the most generous hospitality. He gave a feast to Bishop Bowman when visiting Foochow, when all the latest arrivals among missionaries, with others, were invited to meet him. They sat down to a luncheon of fourteen courses, served in silver dishes, with cups and spoons, as follows:

- | | |
|--------------------------------|------------------|
| Pig-head Jelly and Duck Liver. | |
| Roast Fowl and Ham. | |
| Salted Pig-feet and Prawns. | |
| Preserved Egg and Sausage. | |
| Birdnest and Pigeon-egg. | |
| Shark Fin and Crab. | Roast Fat Duck. |
| Baked Cuttle-fish. | Roast Pig-liver. |
| Fried Pheasant. | Chicken Soup. |
| Stuffing Bread. | Almond Tea. |
| Spring Rolled Cake. | Sponge Cake. |
| Melon Seed and Almond. | |
| Preserved Fruits. | Fresh Fruits. |

Mrs. Ahok, within a year after her husband became a Christian, became a most earnest, loving, working disciple of Christ, ready to deny herself and bear the cross in ways most trying to a Chinese lady. In her own house, for her family and large retinue of servants, she conducted a weekly prayer-meeting, Mr. Ahok sending to Dr. S. L. Baldwin for a small organ for use in this service. Mr. Ahok conducted a like service with his employees in his counting-room, and "remembered the Sabbath-day to keep it holy," though at great cost in his secular business. In 1887, Mr. Ahok went to Singapore, to Hong Kong, to Amoy, and Formosa, spending about five months. He went to the jails and prisons to preach to the heathen about the gospel of Christ. Early in 1890, Miss Bradshaw, of the Church of England Zenana Missionary Society, went home to England to recruit her health. Mr. Ahok had for some time been burdened with a desire to visit England or America, in order to impress upon Christian people the need of more missionaries. So he proposed to his wife to accompany Miss Bradshaw, and in two days the brave little lady had made up her mind to go and plead with the women of England to have mercy upon the women of China. She said: "I can not think why more Christians do not come to China; it must be because they do not know how our women are dying." During four months Mrs. Ahok pleaded the cause of her sisters before great audiences in Great Britain and Ireland—speaking one hundred times in ninety days. Hers was no ordinary mission; for never before had a lady belonging to the ancient aristocracy of the Empire of China crossed the ocean to appear before the

British public, and the little, gentle, intelligent woman found attentive and responsive listeners as she told them, through an interpreter, the earnest wish of her heart.

One day Mrs. Ahok was passing a large gasometer in the suburbs, and inquired what it was. Her English friend explained that it was a reservoir of gas for lighting the London streets. Then she wished to know how it was got out of this reservoir to the lamps. She was told it was by means of many pipes laid along the road. "O, my dear friend," she said, "is not England like this gasometer, a big reservoir of gospel light, and my people are perishing in the dark in far-away China? Can not you do for God's light what you do with your gas, lay it on to those distant places, and let them also rejoice in that light that you have so plentifully in this England so favored by God?"

Mrs. Ahok's return home was precipitated by the intelligence of the serious illness of her husband. She did not arrive in Foochow until September 6th, several days after his death. Relatives and friends met her at the mouth of the Min River, in her husband's houseboat, Dr. Sites among them, who broke to her the sad news. She sat like a statue for some time, then utterly broke down. "If I could only see him once more and tell him all I have done in England," she plaintively said.

PEKING.—At the first General Executive Committee meeting in Boston, \$300 was appropriated for China, to be divided equally among Foochow, Peking, and Kiu-kiang. Preceding this, Mrs. Lowry, wife of one of the Parent Board missionaries, had formed the nu-

cleus of a girls' school in Peking by assuming the support of two little girls, daughters of a servant in her employ; but failing to receive aid from home for a school, gave them in charge to Mary Porter, of the American Board Mission. In December, 1871, Misses Brown and Porter were appointed to Peking, reaching that city April 6, 1873, where they found every arrangement had been made for their comfort. At the second session of the Committee, \$1,500 was appropriated for a school-building. August 28, 1872, a school was opened with one bright, nice-looking girl of thirteen years. The second day another girl came, then one more, and the three constituted the Girls' Boarding-school, which in 1894 enrolled one hundred pupils, besides the four day-schools which have been established, with sixty-five pupils, all by offering a consideration for attendance. During that first year fifteen girls were admitted, but at the close only six remained. An inflexible requirement was made at the beginning, that every girl with bound feet, upon entering school, must unbind them and allow them a natural growth. This was one of the first, if not the first school in China to insist upon taking off the bandages from the feet. It met with some objections, and for many years acted as a barrier against the ingathering of pupils; for where could a mother-in-law for a large-footed girl be found! But as time went on, sentiment in favor grew, not only in the school, but among the Church members, and there has been no lack of demand, but rather of supply, for all girls of marriageable age, despite their unbound feet. And the alliances made have probably, without exception, been better, from every point of view, than could have been secured

from their own homes. Naturally, it would seem to be easier to change this time-honored custom at the capital, where the Manchus, who are in authority, do not bind the feet of their women. Another condition this school made was, that the girls must be allowed to remain in school until eighteen years old, and not be betrothed in the meantime without the consent of the missionaries. Some of their early views have been modified—concerning previous betrothal in heathen families, and that of keeping girls during vacation; for it seemed better to risk crushing out the Christian growth of the year, and let the girls have gradual induration to the inevitable condition of their after-life, rather than complete isolation from them during the years of character-building. And perhaps in no way has a more powerful influence been exerted in distant country places toward breaking down prejudice and exciting interest than by these school-girls, of whom every evil was predicted when they left their homes, returning to them year after year, reading Christian books, singing Christian hymns, and telling tales of their journeys and school-life, and eagerly anxious at close of summer to return to school.

The mission was re-enforced by Dr. Combs in 1873, the first woman physician in the great empire of China. Miss Brown married Mr. Davis, and is still on the field. Miss Campbell went out in 1875, and two years later Miss Porter was obliged to come home for a time, leaving Miss Campbell alone with the school, with Mrs. Davis's assistance two hours a day. After fourteen months thus passed, and two and a half years in the mission, breathing in the fever-laden

air, Miss Campbell suddenly died of typhus fever, May 18, 1878. Miss Porter had returned, and was with her, ministering to her wants. The year before, Dr. Howard had come out, and her skill was supplemented by that of other able physicians; but all that medical skill and the affectionate care of her companions could do was unavailing. She was buried Sunday, the 19th, in the English cemetery, outside the city wall. Of the thirty ladies sent out by the Society, she was the first called away by death. In her the mission lost one of its most earnest workers, and the entire Church a most devoted missionary. In 1879, Misses Cushman, Sears, and Yates had all been added to the mission circle. The boarding-school enrolled forty-two girls in 1883, and Miss Cushman tried the experiment of teaching music. Thirteen girls manifested special aptitude and perseverance, and made sufficient progress to take their turn playing for chapel prayers. She also formed a literary society. Another very bold innovation on Chinese customs was the enforcement of silent study. The school now has a course of study planned to cover eight years of moderate work. It scarcely exceeds that usually completed at fourteen or fifteen years of age in the first or second high-school year in our public schools. The course begins with "*San-tzee-ching*," followed by the Catechism, the Four Gospels, several of the longer Epistles, with selections from others, and the Book of Revelation committed to memory. At the same time the pupils study their own classics as far as the completion of the "Four Books," which are explained, when practicable, by a Christian teacher. Old and New Testament History, the Life of Christ, Book of Acts, the

Parables and Evidences of Christianity, are embraced in the Scripture course. Writing, arithmetic, geography, physiology, history, algebra, composition, vocal music, and normal work are carried through the year. English is also taught to such as have sufficient ability and desire to learn it without interference with other regular work. But nine out of one hundred pupils in the school in 1894 were studying it. Much attention is paid to the development of orderly, systematic habits; an appreciation of the value of time to themselves and others, and of bringing themselves and their work to time. While there is no regularly-organized Industrial Department, yet all the work of caring for their own rooms, school-rooms, dining-room, courts, setting of tables, washing dishes, the cutting-out, making, washing and mending of clothing, is done by the pupils, the younger ones working under the direction of the older ones, who are in turn supervised and held responsible for the work by the teachers. A division of the school, long determined upon, was brought about in 1893, when Mrs. Jewell was appointed to take the high school, and Miss Sears the Primary Department. This school has never graduated a class, and the day does not seem near when it will be able to do so, the demand for the girls as wives or teachers being too great to allow keeping a class together long enough. It is next to impossible to postpone a marriage when the "mother-in-law's family" is ready for it. Several of the girls have, however, practically finished their course. Both of the departments are in charge of former pupils. At Han Sun is a boarding-school of twenty-five girls, all with unbound feet, taught by a former pupil; also a day-

school of forty-three at Pei Yin, taught by another. Teachers have also been supplied to the Tsun Hua boarding-school, and to the women's training-classes of Tientsin and Peking, while two former pupils living in Peking have charge of day-schools. In every case these girls are found superior, beyond comparison, to the best helpers to be obtained from among women who have only come under training after reaching mature years. Some of the most serious obstacles to mission work are disappearing, and opportunities for aggressive work were never greater. The war conditions in 1894 caused some interruptions in the school; other than that, the work was not affected.

The missionaries sent to Peking have been the Misses Brown, Porter, Campbell, Cushman, Sears, Yates, Mrs. Jewell, the Misses Green, Ketring, Wilson, Hale, Frey, Steere, Crosthwaite, Young, and Drs. Combs, Howard, Akers, Gloss, Terry, Benn, and Stevenson. Some of these went to labor at other stations. Miss Sears returned home in the summer of 1895 for treatment, and in December died in the hospital in Cleveland, whither she had gone for a surgical operation.

MISSIONARY SOCIETY.—An Auxiliary of the Woman's Foreign Missionary Society was organized in Peking, February, 1876, composed of all the missionaries, and as many of the native women as would come, in order to encourage the native Christians to give the little they could spare to help others to a knowledge of Christian doctrine. This Auxiliary grew to have a strong hold on the women. They never

forgot the day of the monthly meeting, and sent their dues when they could not be present. One old woman, as she lay dying, remembered it, and in her weakness handed out a string of cash to send to the meeting the next Saturday. She was gone before Saturday came. In peace she breathed her last, ripe fruit of the Peking training-school. At the first meeting one woman took out of her hair her only silver ornaments, and gave them to the Treasurer. Women were taught about India and Africa. "Letters" from this side were eagerly sought. At one time they had over \$6 in the treasury, a total for seven months, and representing more than \$60 of an American Auxiliary. What to do with it became quite a question. It was left entirely with the women to decide. "Send it to the American Society," said one. "That's so," said another, "they'll know just where it's most needed." One bright, intelligent little woman, a school-teacher, said: "Think of those terrible black men, eating each other up and suffering awfully. Let us send the money to them." But some one else suggested that the Society would be sure to send it where most needed, and so it was finally agreed that the money should be sent to the home Treasurer.

The Woolston Memorial Auxiliary of Foochow, composed of the missionaries and their children, was organized March 24, 1894. The first meeting was the "Silver Thank-offering." The collection amounted to over \$18 gold. May 7, 1895, at Mrs. Lacey's, the collection was \$36.17.

CHINESE PRAYERS are apt to be stately and formal at first; but praying does as much for the

station-class heart, as studying does for the station-class mind. Miss Cushman, on hearing the girls in prayer-meeting, said, "Their girlish voices were like sweetest music, as they told of longing to be more like Jesus, and of the help he gave them," and added: "I think of the two cents a week, of the few years of service given; I even think of that lone grave just outside the city; then I think of forty-six girls on their knees at the feet of Jesus, and I say, 'It pays.'" It is profoundly touching to see their faith in prayer. At one time a woman was sick who lived some distance from Peking. She had heard about the wonderful answers to prayer, and wanted some one to go right away and ask the missionaries to pray for her. A friend toiled to the mission and back, eight miles in all, on her little bound feet, that close connection might be established between the Peking mercy-seat, her own little river village, and heaven.

CHURCH MEMBERS.

No such statement could be made to-day as in Peking in 1872, that "the Church includes no women," for many women members are found all through the several missions. But in China, as in other Oriental lands, men have very little to do with the conversion of heathen women. And yet the same statistical facts appear; women equal, if they do not exceed, the men in numerical membership. It would not be extravagant to state that one-half of the membership is composed of women and girls. These are the fruits of women's labors, for the most part, and to a large degree of those sent out by the Society. A pastor has a revival and an ingathering. The increase ap-

pears in the General Society's reports, but not in the woman's. Yet some of the brethren say, in their experience a large percentage of this addition came from the girl's schools, woman's training-classes, or, if away from the centers, as a result of itineration on the part of the workers of the Society. When otherwise—as for instance, when whole households have united together—the women knew not the power of the gospel until taught by “our girls,” directly or indirectly. In 1880, Mary Porter and Mrs. Willetts visited a station four hundred miles south of Peking, never before visited by women missionaries, though frequently by men missionaries. There were a number of Chinese women who had for several years been members of the Church, and yet they asked in amazed wonder: “Can a woman pray? We never heard that God wanted to hear women pray.”

SUNDAY-SCHOOLS.

The difficulties in the way of reaching the masses of China are to be overcome in no better way than by working along some of the lines which have been found to be most effective at home, where Sunday-schools occupy a very important place. The great requisites are, of course, a superintendent, teachers, and scholars, which have all been met in the famous Peking Sunday-school, which, in 1890, had outgrown the chapel, and had to meet in two divisions, one-half waiting until the outside women and children were taken out before room could be made for the day-school girls. When the boys and girls of the schools were present, the Sunday-school often exceeded four hundred in attendance. The president of the Peking

University, Dr. Leander Pilcher, was superintendent up to the time of his death, in 1893. Mrs. Gamewell took Miss Cushman's class. It often had 110, and sometimes as many as 177 were present, children from the neighborhood. The program is substantially the same as in this land. The whole school meet together in the chapel for general devotional exercises. When the superintendent announces that Mrs. Gamewell's class will go to its own room, there is a great uprising of girls of varying ages, some little more than babies, staggering beneath the weight of smaller ones perched on their backs. Some are there with smoothly-combed hair and comparatively clean hands and faces, and some are scantily clothed, a bib or a pair of shoes constituting their entire outfit.

The visible means that have been successful in bringing these children from their heathen homes to the Sunday-school have been the little picture-cards sent from America.

Great changes are observed in the neighborhood, as the influence of the Sunday-school is made manifest, and the singing of hymns takes the place of calling the foreigners vile names. Though there are Sunday-schools in all the missions, there is said to be nothing in China like this wonderful Sunday-school. At the close, Mrs. Gamewell stations herself at the door, telling them they must go out orderly if they want a card, which they evidently believe. "Person's cards" are always the most attractive.

TSUN HUA.—Miss Yates made many country trips in 1884, from Tientsin as a central point, at one time sitting thirteen hours in the saddle. She also super-

intended five day schools. In 1883 she went to Tsun Hua for evangelistic purposes, and remained there alone, with no other foreigner, for six weeks, instructing the women and organizing a day-school. Dr. Terry was appointed there in 1887, and in 1888, a home having been provided, seven of the smaller girls were taken out of the Peking Girls' Boarding-school and sent in two carts, with Tina for a teacher, and Miss Hale in charge. In 1890 there were thirty pupils. A local rebellion outside the Great Wall occurred in 1891, when the missionaries were advised to leave for Tientsin. The rebels were defeated, the mission property protected; but the shock occasioned by the imminent peril and precipitate flight, added to the strain of overwork, told seriously on the missionaries, and they came home. There were fifty-six girls in the school in 1893, and a day-school was started. Miss Glover was then appointed to the boarding-school.

WUHU.—In 1885 a boarding-school was opened in Wuhu, superintended by Mrs. Jackson, and taught by a member of the Kiu-kiang School. In 1887, Mrs. Jackson's health failed, the school was closed, six of the little girls were taken to Nankin, and a boarding-school commenced there in 1888. Day-school work was begun in 1891. May 24th, mob violence looted both houses, the school-house and the day-school building, and set fire to one of them; but it was extinguished before much damage was done. The school numbered twenty-five girls, twenty-one of whom were boarders.



VETERANS SINCE 1872.

DR. LUCY HOAG.

GERTRUDE HOWE.

LOUISE E. BLACKMAR.

KIU-KIANG.

Misses Howe and Hoag reached Kiu-kiang the last of November, 1872. The day of their arrival the women of the neighborhood declared they would never send their girls to school to have those missionaries dig out their eyes, and send to America to make telescope lenses of, or to take out their hearts and other vital organs to make medicines with. Besides no one could see any use for girls studying. A boy could compete in the public examinations, and perhaps get a degree, or possibly go on to higher degrees and become an official, but there was no such inducement for a girl to study. If she did, she would cease to care for family affairs, neglect to comb her hair, and not know how to make her own shoes. Yet they opened the Kiu-kiang Girls' Boarding-school, January 1, 1873, with two little girls, one of whom ran away before night. April 24th they had sixteen girls, and opened a day-school about a mile away. This was the third station occupied by the Society. In 1874 a riot occurred, when the school-house was torn down, scarcely one brick being left upon another.

INFANTICIDE, though common, was said to be less frequent at this time than before the Government established a foundlings' asylum. Little girl-babies were left in baskets by the roadside, or at the gate. The three earliest missionaries, Misses Howe, Hoag, and Wheeler, all adopted little girls. They wanted something the Chinese could not take away from them without a moment's warning, as they did the little school-girls they succeeded in getting together at that early time. The first one adopted was a little two-

months-old baby, Ida Kahn, the sixth girl born in the family. The others had been betrothed in babyhood, and this one would have been but for the misfortune of having been born under the dog-star, and the boy to whom she was to have been betrothed having been born under a cat-star. Miss Howe's personal teacher, who was neighbor to the family, suggested the child be given to the foreign ladies, and Miss Howe adopted her. She also adopted three foundlings, Julia, who is "Geauli," or "Beautiful Chrysanthemum;" Ngan-hse, in English "Peace and Happiness" or Fanny, who was two-and-a-half-years old, and Belle, called "Bowlin" or "Precious Shade." Miss Hoag also adopted one, whom she named Katie. Infanticide was talked about with familiar unconcern. Miss Howe's nurse did not hesitate to say that her sister destroyed eight infant daughters with her own hands; her brother's wife was also unwilling to preserve the life of her girl babies, while she, herself, took credit for sending all her girls to the asylum. The school-girls were not reserved in speaking of such circumstances in their own families. It is not that the Chinese are unaware of the guiltiness of this practice. Treatises and tracts in expostulation are in no wise novelties, but there seems little response in their hearts to these mute appeals. A certain reasoning on domestic economy, in which they are skillful, weighs down the balance against all other considerations. The pressure of poverty is a reality with the poorer classes. There is not much sentiment in life for them; girls do not aid them to support the family, and are an excrescence upon its life. It is common for women who had lost or disposed of their own child to take one from the asylum to care

for, as they were allowed 1,000 cash per month. Miss Wheeler also took some of these little waifs; one she called Tentie, another Dollie, and she became responsible for the support of still others, all of whom have a history. Ten years later one of the Kiu-kiang school-girls was the teacher at Wuhu, another was the nurse of the foundlings at Chin-kiang, still another was assistant to Dr. Hoag in the dispensary, while yet another was studying medicine with a view to dispensary work. Mrs. Liu, one of those early pupils, became a teacher and class leader in Kwang Chi, where she won the respect of all the Christians there.

In 1875, Miss Hoag commenced work among women, and Miss Howe had the boarding-school. There were twenty girls in the school, with very poor accommodations, and no prospect of being able to buy land to build on. Miss Howe went to live with her "four babies" in a small native house, rather than in the great house, where she had to climb stairs and sleep and study in the same room with all the babies and nurses. Land was purchased in 1876 outside the Concession, within the city walls, and at last, in 1877, the missionaries moved out of the old rented warehouse which had accommodated the school for five years, and which sometimes had six inches of water on the lower floor when the river overflowed its banks, moved out of the old into the new, comfortable house in a healthy location. Miss Hoag came home in 1879, and took a medical course in the Michigan University, and returned in 1883, accompanied by Miss Robinson, and went to Chin-kiang and opened work there.

For several years only one American family was stationed at Kiu-kiang, the mission being manned by

Englishmen for the General Society. Miss Delia Howe and three physicians increased the staff of workers between 1874 and 1879, but in 1882 they had all returned. There was a difference of opinion about taking the school-girls through the streets to chapel every day, between Miss Howe and the missionaries of the Parent Board, when Miss Howe resigned, in 1883, and the school of fifty girls was consolidated with that of the Parent Board. In 1887 she returned to Kiu-kiang at the request of the superintendent, seconded by every member of the mission there, and found no girls' school remaining. She reopened the school in September, 1888, with the assistance of Frances Wheeler, but without a girl from the former school, except her four, which she had taken with her and brought back again. The brethren finally agreed with Miss Howe about the matter over which they differed, and expressed their complete satisfaction that the Society should hereafter manage girls' schools. For seven years this school has only admitted girls from Christian families, and in 1895 there were forty-five enrolled. There are five girls that know English well enough to study Latin. Three of them are Miss Howe's—Julia, Fanny, and Belle; one is Annie Stone, a sister to Mary Stone; and one is Ernie, the daughter of the tailor, the first girl that had her feet unbound in Kiu-kiang. Miss Howe's girls are indispensable, as available to her as so many additional pairs of hands of her own, so true and loyal are they,—Belle, considered in 1894 "the best educated girl in China," has six classes in the school; Julia teaches in the Bible school and has charge of some of the store-rooms; and Fanny, so long under the musical instruction of Miss

Wheeler, a fully-qualified music teacher. But July 16, 1895, Fanny was married to a native preacher, Mr. Tsai. In 1892, Miss Howe came to this country, bringing a party of young people, including her adopted daughter Ida, and Mary Stone, who are now in their third year in the Medical Department of the Michigan University, making a fine record, and expect to graduate in 1896, when they will return to China to enter upon their profession. Mary was elected secretary of her class of several hundred members in 1895. The girls have greatly endeared themselves to the people whom they have met, and command the respect and admiration of all. They attended the General Executive Committee meeting in St. Louis in 1895, where they won many friends. In the hospitable home where they were entertained, was an old gentleman of threescore years and ten, who remarked to Ida: "I am glad you are going back to your country as a physician. Your people need physicians more than they need missionaries." With her racial reverence for old age, Ida turned aside, and to her friends said in her modest fashion: "O, time is short! Eternity is long!"

Miss Ogburn went out in 1891, and Miss Stanton in 1892. Miss Howe returned in 1894.

CHIN-KIANG.—A Girls' Boarding-school was opened in Chin-kiang by Miss Robinson in January, 1884. The five foundlings left by Miss Howe in Kiu-kiang made a beginning here. Having no yard for them to play in, a couple of baskets were bought and a coolie hired to take them to the hills, while the nurse hobbled along on her little feet. The next year they took two more foundlings. In 1889, four new found-

lings were taken, and the older ones were promoted from the nursery to the school. Miss White was sent to Miss Robinson's assistance in 1891.

There was some riotous disturbance in 1893, but they were able to conduct the examinations properly, and closed the spring term with a literary entertainment, the first public attempt of the kind in the school. Music and gymnastics found a worthy place in the curriculum through Miss White's instructions. English is not taught in this school. Two prizes were offered in 1893 by friends of the school, one for the best synopsis on Martin's Evidences of Christianity, and one for the best understanding of Scripture truths. Members of the foreign community, outside the mission circles, have become interested in the school, and from time to time have contributed supplies for the clothing of the children. They have also furnished employment for the older girls, such as knitting, darning, and embroidery. In this same year the anti-foreign feeling spreading along the river occasioned some alarm. This was stimulated by some infamous books which were circulated, increasing the prejudices of the Chinese against the missionaries, and the cry of "Kill the foreign devil!" was again heard on the streets.

Applications the following year were received for three teachers, but only one was sent out. She went to the "Arvilla Lake" school at Nankin, and, in a sense became the first graduate. Another girl, who had received excellent preparation through the instruction of Dr. Hoag, became her assistant in the dispensary. Two other girls devoted part of their time in hospital and dispensary work. Two societies of Tem-

perance and Epworth League are great sources of power in the spiritual and philanthropic education of their members. All are Christians.

Thus Miss Robinson has had the pleasure of seeing the little day-school nucleus in 1884 develop into a model girls' institute, and several of its graduates go out to work in other places. This institution has grown into favor with the local *litterati*, and well deserves the reputation it has among the foreigners of Central China. During the absence of Miss Robinson on her first home vacation, in 1895, the management was left entirely to Miss Laura White, who is also fully devoting her time and talents for the raising up of China's daughters.

CHUNGKING.—The West China Mission exists, and was planned and inaugurated by Rev. J. F. Goucher. Dr. L. N. Wheeler, who had opened the North China and the Central China Missions of the Parent Board, was sent in 1883 to open this new work. The long, perilous journey—two months from Shanghai—is only possible in boats at certain seasons of the year, over rocks and waterfalls, on the River Yangtse, which convinces one that heroism and enterprise are not lost arts in the Christian Church. Dr. Wheeler wrote back to the Church: "Here we have entered upon the exploration of the largest and most wealthy province in the Empire, unexcelled by any country in the world for beauty and fertility, but whose untaught millions dwell in the shadow of death."

Miss Wheeler opened a girls' school, October 1, 1883, and had twenty-eight pupils. She got along bravely alone, and might have had one hundred girls

if there had been room to accommodate them. In less than three months several of the girls sang two songs correctly at a Christmas entertainment, although before entering school they had not known a character nor heard a tune sung. In December, 1884, Miss Howe, who had been appointed to this work, re-enforced Miss Wheeler. There were forty girls enrolled, and property was bought for \$5,000. The wretched traffic in Chinese girls is carried on here, and numbers are shipped down the river and sold into slavery worse than death. One morning Miss Wheeler was astonished by hearing some of the girls say "a girl had been sold." They met her as she was carried on her father's back through the streets, and called out to her, "Where are you going?" The response was, "I am sold." The inhuman father had actually sold the child into slavery. After considerable trouble, and by paying some money, the ladies got her back into the school.

Then came the notable riot of June 3, 1886, suddenly overthrowing all the work, and breaking up the mission. Miss Howe, with her four girls, and Miss Wheeler, with Aggie, one of the Chungking orphans she had adopted, passed through the gate, leaving a dozen or so orphans with three native women; on they went to the mission compound, as Brother Gamewell had directed. Then, in sedan-chairs, under the escort of a small official, the whole party were carried to the house of the official. They were moved from place to place until, at midnight, they reached the house of the district magistrate, where, before morning, all the missionaries of the place were gathered. Next morning the magistrate sent chairs and brought



FLORA DEACONESS HOME.

The First Deaconess Home Built by the Woman's Foreign Missionary Society.

in Miss Howe's four girls. She had sent them, in her flight, to the home of one of her Sunday-school boys, not knowing if she would ever see them again.

They all remained two weeks in the house of the official, in great danger from the angry mob. Now and then articles saved from the looters by some of the friendly Chinese were brought in. Five Bibles were brought belonging to Miss Howe's especial family, four Chinese and one English. The sixteen-year-old Sunday-school boy above referred to, brought Miss Howe \$300 worth of silver which he had secured from the chest where she kept it, before the mob had reached their house. This silver purchased changes of clothing (Chinese) for the entire party—men, women, and children, our own and the China Inland Mission—and paid their fare down the river as far as Ichang. Owing to the swollen waters the journey was accomplished in four days, that took them thirty days to make going up. From thence they went by steamer to Chin-kiang, where Miss Howe remained with her four girls until December, when they returned to Kiu-kiang, and she, with Miss Wheeler, reopened the school there, as before stated elsewhere.

In 1894 the work was reopened in Chungking, after eight years. Mrs. Philander Smith gave \$4,000 for a Deaconess Home, and Misses Galloway, Meyer, and Kissack went out as deaconesses, the last-named as a nurse deaconess.

DAY-SCHOOLS.

These are taught by native Christian women that have been educated in the mission school. The ladies visit these schools once a week, and hear the re-

view lessons of the girls. These are usually Scripture lessons; for the Bible is the principal text-book. The double object of these schools is to introduce Christianity in heathen homes through the lessons learned, and to provide schools for learning to read. Few women take advantage of the opportunity offered them, so the day-schools are largely composed of girls from five to fifteen years of age. There have been instances where a little girl of six and a gray-haired woman of sixty sat side by side studying the same books. The first day-school for girls, under the Society, was organized by Mrs. Sites, March 1, 1872, at Iek-long. In 1895, there were in the Foochow Conference seventy-five day-schools, with an enrollment of 1,137. At first, girls had to be paid to attend school, and all over eight years received ten cash (a penny) a day. This custom continued for over eight years, when a change was made, of giving a money reward for each book recited. The four Gospels, the Psalms, etc., each had a specified reward, and the missionaries were always present to hear the final recitation. The schools soon recovered from the shock felt by such a radical change. Again, in 1892, experimental schools were tried without any reward. Kucheng took the lead, with no money reward and very little in the way of presents. Foochow gave no money reward, but a little more in the way of presents—such as a fan, a lead-pencil, and a few bright cards. Hokchiang and Haitang changed slowly; but at the examinations all received presents, and the best of good-will prevailed. Hing Hwa had not taken the advance step; but at the District Conference, in 1893, they got the necessary light, and even voted to discontinue all awards.

Day-schools are also held in Peking, Tientsin, Kiu-kiang, Tsun Hua, Nankin, and Chungking.

ORPHANAGE.

Orphanage work in Foochow has been somewhat intermitting. The first experience, in 1861, was carried on by the married ladies, and supported by business men in the city—Chinese, English, and American. Many children were received, more were refused, some died. In 1871, about twenty were transferred to the Girls' Boarding-school, forming a Primary Department, and the Orphanage was closed. There were so many impositions to contend with. If a baby girl was not welcomed, she was rolled up in an apron and laid at the door; and people who would not have drowned them—the usual mode of disposing of these unwelcome baby girls—left them at the mission gate because they knew they would be better cared for; in some instances the mothers, as did Moses' mother, offering herself as a nurse for the new infant. About the year 1888 the Orphanage was again resumed in a modified way, and orphans were placed in Christian families, and a call for a building was again renewed. Dr. Corey, on her enforced return to this land, awakened much interest, and was authorized to solicit funds for the building. In 1891 an appropriation was made, and a building put up, to be known as the "Mary E. Crook Memorial." A tablet is placed over one door, lettered in gold and black, and bears the name of Dr. Kathie Corey-Ford, while a similar one over another door has the name of Lulie Rawlings. In 1893 the little waifs were gathered into Foochow, and Mrs. Lacy took them under her supervision. Most of them

had been cast out from homes of abject poverty and heathen wretchedness; many of them with diseased bodies; some of them sick nigh unto death. Twenty children were placed in the new Orphanage, March 12, 1893—the oldest, thirteen years; the youngest, a day old. Christian women are employed to care for them, who not only attend to their physical wants, but teach their lisping lips to pray and sing sweet songs of Jesus and his love. During the sessions of the Annual and the Woman's Conferences in 1894, in Foochow, on the morning of the 26th of November, in the tent, Mrs. Macy presented eleven of the orphans for baptism, after a sermon by Bishop Ninde. Over one hundred adults and children of the Christians were baptized. Mrs. Mary C. Nind, who was present, said: "It was worth coming all the way to Foochow to witness."

WORK AMONG THE WOMEN.

This is a hard work, fraught with many difficulties. The women are uneducated, under peculiar subjection and slavery to their husbands, largely kept secluded, especially from public assemblies, bound by many customs that cause much suffering, and fettered as with a strong chain by the superstition everywhere prevalent. In 1872, in Peking, Mrs. Wheeler, of the Parent Board, and Miss Brown commenced calling upon the women, and opened a woman's meeting. At the first one, three hours before the time appointed, quite a number of women had gathered, and when the meeting opened there were about forty women present. Subsequently the attendance was not so large. The work of the mission had only just begun, and the Church membership in Peking was very small, and



MRS. WANG AND FAMILY.
 GRANDCHILD. SARAH WANG. WANG NAINAI. GRANDCHILD. THE SON.

included no women. A heathen woman had to be employed as matron in the girls' school. The teachers were all men from necessity. Later, in 1872, there knelt at the baptismal altar three women, who had been admitted to membership in the Methodist Episcopal Church, the first in North China. They had been probationers six months under the religious instruction of Misses Brown and Porter. November 28, 1874, two of the pupils from the school were converted and received into the Church, the first fruits from that source. The year 1877 opened, and still no Bible women at work regularly. One woman of unusual earnestness, Wang Nainai, a widow from Shantung, the birthplace of Confucius and Mencius, 400 miles away, wanted to know of the "doctrines," and made the journey of sixteen days to Peking in a wheelbarrow, pushed by her son. She brought her two daughters, Clara and Sarah, with her. There were no friends in her home to give her sympathy and encouragement. Everybody laughed and prophesied all sorts of evil, called her "crazy," and said, "You can never learn to read." But she not only learned to read, but became one of the most efficient helpers in the North China Mission. She was employed first as day-school teacher, then hospital assistant, Bible reader, and traveling companion. The son who pushed the wheelbarrow became a trusted helper; the girls studied in the school, Clara becoming one of the best pupils that had ever entered. When she was borne away in a red chair, according to Chinese custom, as the bride of the pastor, Sarah stepped into her place, made good progress in her books, rendered efficient help in the school, and in time she, too, went out the gate into

a little parsonage as the bride of one of the brightest graduates from the Peking University. Miss Porter visited Chinese villages where Churches had been established, to select women suitable for training as Bible readers. In 1881 she went to TIENTSIN and opened a training-school. To this work she had given much thought, labor, and prayer for years, and the plans she had revolved, unfolded and increased as the work progressed. After Miss Porter's marriage, in 1882, to Mr. Gamewell, the training-school was removed to PEKING, to the vacant hospital buildings, where it remained under her direction until they went to Chungking in 1884. About this time Miss Cushman had returned from a visit in the home land, with \$500 to invest for a friend. With it she bought a piece of property, which was fitted up for the training-school. Mrs. Gamewell opened day-schools in various places. In 1888 she engaged "a lovely old lady, dear Chen Nainai," in the training-school, to help her. She was sixty-eight years old, but seemed younger. In time she was overtaken by sickness, and when visited by Miss Cushman, who told her how much she wanted her to get well, and how necessary she seemed to the work, Chen Nainai protested, saying: "I can't help build the Lord's house. I'm not a carpenter, nor a mason. I can only carry a little plaster for the mason's use." But her poor, tired, maimed feet were bound for the last time, and she was laid to rest beside her husband, the first member of our Peking Church.

In September, 1884 the training-school was again reopened in Tientsin, with five women, and in 1893 a separate building was put up for it. The study was confined to the Bible and work upon its doctrines.

Industrial training was introduced after a time, which became an encouraging feature. As most of the women were too old to unbind their feet, this was not made a condition of entrance as in the boarding-school.

Woman's work was commenced in NANKING, in 1887, by Ella Shaw, which was largely evangelistic. Miss Shaw came home in 1892, and took a course of study in the Chicago Training-school, returning in 1894. Miss Peters had been removed from Chin-kiang, and entered upon the work of house-to-house visitation, receiving also the women in her house, more than one thousand calling to see her the first year. This gave the women a chance to see the neat, clean, comfortable house. It was teaching by sight. The "Arvilla Lake Home" was put up in 1894 for a training-school, and a systematic course entered upon. Miss Peters sent to Foochow for a Bible woman to help her. Nankin was a long way from Foochow, the language and customs were very different, but a woman was found brave enough to go. She was a timid, poor little widow, with a heart filled with the love of God, and her greatest delight was in helping to save souls. She thus became the first foreign missionary, among the women, in Chinese Methodism.

The first woman who came to call on the Misses Howe and Hoag in KIU-KIANG, in 1872, was Mrs. She (Mary Stone's mother—She, being Anglicized, Stone), who was then a professed Christian; for her husband had become a convert, and began to practice his new faith by teaching his wife to read the Bible. Miss Howe invited her to come and read it with her every day, which she did for several years; and no

doubt much of her after usefulness could be traced to those years of preparation. Her active service commenced at once, and some of the results are still apparent. She used to go out and invite the women to come to the weekly meeting, when she was the principal speaker. The women were taught to read the few hymns that had been translated. One woman, a Mrs. Ya, became specially interested; but after a few months she was lost to sight. Seven years later she appeared, saying: "My husband has died, and now I am free to profess openly the faith I have secretly cherished all these years." She was thoroughly converted, and became burdened for her son, who also was clearly converted, and began to preach. He was ordained by Bishop Ninde in 1894, and is considered the strongest man on the staff of native preachers. All this, and how much more, growing out of Mrs. She's faithfulness. Kiu-kiang is quite a "literary city," and soon after the arrival of the first missionaries in 1872, as many as eight women came to their notice who could read. A plan was formed of getting them to study the Bible, and afterward employ them as Bible women. One of these women, Mrs. Tang, was secured as teacher in the school. She also did service as a Bible woman. Mrs. She was twenty-nine years old, and Mrs. Tang three years older. They received very unkind words and much abuse as they went every day into the public streets. They were obliged to hear language concerning their character vile in the extreme, and from which every true woman in China, as in other lands, would seek to shield themselves; but with a moral courage Christian lands do not witness, they separated themselves to

this work. In April, 1873, Mrs. She had an infant daughter. She promised God that her feet should never be bound. The child, she knew, would be an object of scorn, but she trusted she would also be a gospel of humanity. Nineteen years afterward, this girl, Mary Stone—the first girl in all Central China brought up by her own parents with natural feet—entered the Medical Department of the Michigan University, without condition, and during her three years, down to the present time, has made a fine record both as a pupil and in her Christian life. A woman's school was established to give the wives of helpers and other suitable women training in the knowledge of the Bible, and in the characters of their own language. There were seven in the school in 1894. Conference examinations are held, when the women show such aptitude as agreeably to surprise the Committee.

Very unexpectedly a class of fourteen women came to Dr. Terry in TSUN HUA, in 1890, to be instructed in the "doctrines," and also learn to read. A training-class was organized, with thirty women, whose ages ranged from sixteen to sixty.

When Dr. Wheeler opened the West China Mission at CHUNGKING in 1883, he spoke from his large experience in all the missions, and said: "Nowhere in China are women so accessible to their foreign sisters as here." In 1884, Miss Wheeler would go to the chapel on Sunday, and talk and sing to crowds of from four hundred to five hundred women and girls. Only a part of the many were able to find sittings; for it was estimated, during the hour for service, somewhere near four thousand people either entered or

were gathered about the front gate. Those who could hear, listened very attentively, and the behavior of all was, on the whole, as good as could be expected.

FOOCHOW.—The experiment was early tried, of sending out women as deaconesses who showed natural gifts; but it was soon discovered their lack of equipment, either in the Bible or Church doctrines, rendered them unable to meet the questions put to them. They could not leave their homes and go tens of miles to study with the missionaries. So a plan was arranged by which three or four came together to study with the native preacher at a central station near them. This was very helpful to many women. But in December, 1879, Mrs. Sites opened the first training-school for Bible women in Foochow, for a two years' regular course of instruction. They were trained by Mrs. Sites, Chandler, and Ohlinger. From 1884 to 1889 this school was connected with the Girls' Boarding-school, but was again reopened September 9th of that last year. In 1890, there were fifty different women during the year in school for three or four months at a time, long enough to learn how to lead Christian lives. A kindergarten was opened for children from four to five years of age, which relieved the mothers, kept the children out of mischief, and gave them an excellent start in study. The closing term in 1893 had twenty-five women taking the regular course, and twelve children in the kindergarten.

HING HWA.—The woman's school—called the "Juliet Turner Memorial School"—at Hing Hwa city, is under the supervision of Mrs. Brewster. In 1893,

there was an enrollment of twenty-nine women. This school has two departments. The work of one covers a year, and all in Romanized Colloquial. The women read John, Mark, the Catechism, and the Bible Picture-book. The training-school proper only receives those who are specially fitted for workers, and their studies are in the native classical character, covering a course of four years. A kindergarten was introduced in 1893.

ING CHUNG.—In 1893, there were twelve women in attendance at the Ing Chung school. Of these, eight had tiny, bound feet; but six of them were led to unbind. Some of the women have been persecuted; but they have stood firm. Mrs. McNabb was in charge until she was obliged to return home, in 1894.

KUCHENG.—The women's school was first taught by one of the native preachers, released from Conference for the work. The pupils follow the course of study for day-school teachers and Bible women—that is, reading Exodus, Proverbs, Pilgrim's Progress, and Life of Wesley in classical, and the three Character Classics for girls. The women go out once a week, visiting from house to house. In 1893, nine women passed very fine examinations. Nearly all the preachers from over the district were present, and all were surprised that women could do so well. Five at once opened day-schools; one of the older ones took examination for deaconess. Miss Hartford lived here three years, when in 1894, Miss Rouse was sent to her assistance. There were then twenty women in the school, one or two of whom paid all their own expenses.

All the woman unbound their feet. This school has the honor of sending out the first missionary from the Foochow Conference, Hu Li Sai, who went to Nanking in 1892. In the terrible massacre of men, women, and children in 1895, when several of the missionaries of other Boards, with ours, were out a few miles from Ku Cheng City, at Hua Sang, a mountain resort, Miss Hartford was wounded and thrown to the ground, and her escape from a murderous death is simply a miracle of mercy. Her presence of mind in seizing the deadly weapon and diverting it from her own heart; her fleetness of foot as she ran from her bloodthirsty enemies; her lying in concealment for two hours; her return to the house, where she cared for the wounded and dying, left alone for some hours while Mr. Phillips and Dr. Gregory were preparing the bodies that were slain; her loving care of the motherless and fatherless children till others should relieve her on her arrival at Foochow; her loss of sleep and food for days and nights,—all this fills the heart with wonder and praise that she survived.

HOKCHIANG.—This school, under the supervision of Miss Trimble, was opened in March, 1893, with an enrollment of twenty, and was a success from the first. Two facts of special interest mark that first year. At the close of the first term but two women remained with bound feet; and in April a most blessed revival visited the school, in which each woman found Christ as her personal Savior from sin, and had the conscious witness of sins forgiven.

SEING IU.—A long-felt want was met in the opening of this school, in April, 1893. Because of lack of



MISS MABEL HARTFORD.

room, but fifteen women could be admitted. A peculiar feature is, that nothing is studied except in the Romanized Colloquial.

MING CHIANG.—This school was opened, April 8, 1894, with twenty-five women in attendance, in a grand old palace, well inclosed, and separated from the apartments used by the family. "No work," says Miss Sites, who opened the school, "has created more general interest and enthusiasm." The previous day the house-warming took place, when about fifty gentlemen—leaders in society, both literary and official—accepted the invitation to inspect the building and witness the dedicatory services conducted by the native preachers. At close of the term the women passed a creditable examination, and returned to their homes to spread the glories and wonders of the school.

DEACONESSSES.

The introduction of Bible women, or deaconesses, was a novel feature of missionary work to the native Church in China, and will still require some length of time to get the idea fully before the people. In 1895, there were thirty-nine Bible women in the Foochow Conference alone; but a number of them lived at their homes, and gave only a part of their time. Women are needed who can give all their time. There are a few who leave their homes and endure great hardships. Many of the women are elderly, who have had little advantage in the way of an education or training; but their hearts are filled with the Holy Spirit, and their earnestness wins many to Christ. One of the Kucheng women reported in 1893, that 8,000 people

heard the gospel from her lips. A Hing Hua woman reported 6,400. Another Hing Hua woman visited over 800 villages during the year. Still another traveled on foot 600 miles. While they have not learned to report very thoroughly, 35,000 people heard the "old, old story" from these Bible women in a single year; 2,800 visits were made, and scores were led to accept Christ through their efforts. Many interesting incidents are given in connection with their work. In one case a whole family became so convinced of the worthlessness of idols that they insisted that the Bible woman should help destroy them. Often the Bible women are asked to carry off the idols, which they do with right good-will. When Miss Howe was about to return to the United States, in 1892, a native Christian brought her his ancestral tablet and gave it to her.

WOMAN'S CONFERENCE.

An epoch in woman's mission work in Foochow was the holding of the first Woman's Conference, in connection with the Annual Conference, in October, 1885. It was a meeting composed of the women from all parts of the work, to be examined and instructed as Bible women and teachers; for discussion of methods, exchange of views and sentiments, deepening of Christian experience, and for general helpfulness. It was something entirely new among Chinese women. Hū Po Mi, an elder in the Church, the uncle of Hū King Eng, was asked to pray at the opening session, and told the Lord, among other things, that "last year the electric telegraph came, and now this year the Woman's Conference." He considered the Woman's Conference one of the most wonderful events, stranger to the

Chinese than the electric telegraph, which they thought would never be seen in China. At first these examinations were very unpopular, and the effect was to eliminate from the ranks of the teachers those who were not studious and earnest, and a reduction of fifty per cent in the number of schools. But the standard has been maintained; the women are measuring up to it, and the schools are multiplying in the hands of more competent teachers. In December, 1888, the Woman's Conference was held in the Anglo-Chinese College. Chinese women but recently emerged from heathenism read papers that were spiritual and practical, gave Bible readings, and conducted the devotional exercises. The proposition to discontinue "the system of money rewards" in the day-schools came from a committee of native women at one of these Conferences. They advised the giving of rewards that the girls could call their own, as the parents do not fully appreciate the value of an education for their daughters.

At the ninth session of the Conference, Mrs. Keen, the Philadelphia Branch Secretary, was welcomed by the 100 women present, and was elected President. She was the first representative from the Society to visit them officially. The following year Mrs. Bishop Ninde was welcomed, and also elected President. Mrs. Mary C. Nind was present with her words of counsel. Two Secretaries are always appointed—one English and one Chinese—for keeping the minutes. These minutes are wonderful documents, as evidencing spiritual intelligence and the earnestness of these Chinese women and girls. They give the reports of their work with cheering simplicity and sincerity. Their essays on such topics as the "Inspiration of the Holy Spirit's

Aid in Preparation for Work," "Importance of Attending Prayer-meeting," "The Evils of Early Betrothal," are able, and in some cases remarkable for spiritual insight and poetic thought, conveyed in quaint expression. At the Tenth Conference there were two papers presented by native women. One on "Woman's Part in Temperance Work," by the matron of the Foochow Girls' Boarding-school, resulted in a pledge being drawn up and signed by fifty persons. This was considered a victory not easily won, in a land where the time-honored custom to offer drinks to all guests is so strong that to omit it brands one as impolite. The other paper, by Siek Ming Suoi, on "Sabbath Observance," and the discussion following, ended in a resolution of all the teachers and Bible women present to spend their Sabbath afternoons in teaching the poor, ignorant women of the Church to read. The interest of the Conference centered in a *Memorial on Foot-binding*, presented from the Woman's Conference to the Annual Conference, petitioning them to take some definite action on the subject. Having succeeded in obtaining only a half-hearted action, though it was an advance step, and the women felt so keenly the need of help in fighting this terrible crime of mutilating the body, one of the Chinese women said: "If they do not take the action we want this time, we will draw up our own rules next year, and petition them to adopt them."

When the Central China Mission Conference was in session in Kiu-kiang, in 1894, a large mass-meeting on "Foot-binding" was held. The Chinese brethren were "instant in season," with earnest words of argument and exhortation against this heathen barbarism.

The sisters, whose hearts were in like manner fired with the same spirit of this reform, found no opportunity to express it. Early the following day some of the younger brethren posted a call for another meeting that evening, to be addressed by the women. Mrs. She was the first to take the platform, from which she announced her convictions with no uncertain sound. She had brought up her girls with natural feet; but now felt the time had come for her to take a further step in advance, and unbind her own feet. Many followed in like spirit, and the sentiment of the meeting crystallized in an anti-foot-binding pledge, which was signed by about seventy of the married women and older girls. It is difficult to appreciate the horror of foot-binding. Many women, indeed, suffer from it all their lives; and many die under its terrible torture. In Canton, one time, a woman came to a Christian hospital with a foot in each hand, begging to have them put on again! One foot is now in the museum in England, and one in America.

A meeting was called during the Conference of all the Chinese women and girls, when papers were read by Mrs. She, Julia Howe, and others, followed by remarks. Mrs. Mary C. Nind, who was present, addressed the members, dwelling forcibly upon the importance of care for the physical as well as the spiritual health. Directly afterward, the Woman's Conference of the Central China Mission was organized; one important object was the development of the Chinese women in lines of missionary work.

DISTRICT CONFERENCE.

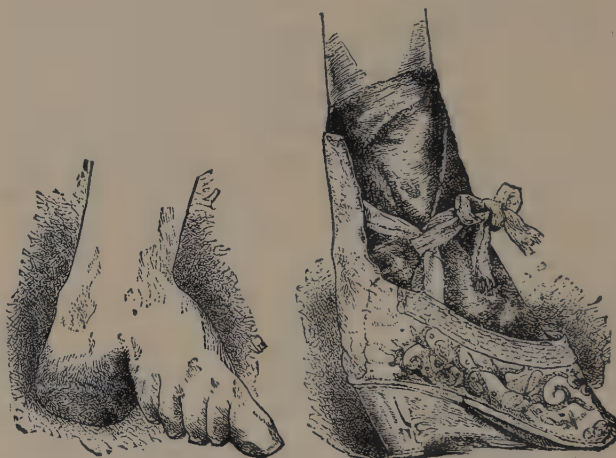
In the course of time, when it was found impracticable for all the native workers to make long journeys to attend the Annual Foochow Conference, the District Conference was organized, in 1890, in HING HWA, where a different dialect is spoken. This was found to be most helpful, as it was attended by many women who could never have come to Foochow. On Sabbath, a wonderful meeting was held. Christian women promptly rose, and told their experiences in simplicity and power. A remarkable fact in connection with the meeting was that, without any concert, three times the second chapter of Acts was read and commented upon, showing the trend of their thought and language. Other districts were organized until, in 1894, there were seven District Conferences, and the Foochow became a delegated body. In 1895, twenty delegates were present, and the Foochow District brought the number up to over one hundred. One woman came one hundred and eighty or two hundred miles, and was six days on the way, compelled to ride in a sedan chair, put up at miserable inns, and endure all the discomforts of a little tucked-up Chinese boat. In that wonderful revival in Hing Hwa, in 1891, the Bible women, with the native preachers, did all the work, when ninety-eight people decided to leave the darkness of heathenism and worship God, and joined the Church.

A Woman's Conference was held in HOK CHIANG in 1894, when one hundred women were present, some walking weary miles to attend. Two weeks later,

when the last General Executive Committee was in session, Sunday had been set aside as a day of prayer throughout the district, to the end that the women of America might be moved to grant the school-building asked for Hok Chiang. The Christian women of Hok Chiang were asked to give an offering for that purpose. When the copper cash were all counted, it was found that over twenty-two thousand had been given, or \$21.30, given out of poverty such as women in Christian lands do not know. With this sum as a nucleus, a beautiful site was purchased, "the choice spot of the district," for a girls' school. "She hath done what she could."

MING CHIANG.—Miss Sites opened the first Ming Chiang District Conference in Ming Chiang city, October 19, 1894, with sixty-five women present, from the woman's school, the teachers of the day-school, the Bible women, and the wives of the Chinese preachers from all the circuits and stations round. The papers prepared showed much thought and originality, and the extempore discussions were very lively. The various subjects included "Sabbath Observance," "The Ideal Day-school Teacher," "Cleanliness," and "Native Customs," particularly foot-binding. In the devotional meetings great liberty and power came upon the women, particularly upon Mrs. Lau, wife of one of the preachers. She was one of the original foundlings of thirty years ago. "She is the brightest woman," says Miss Sites, "in the district, and the Chinese regard her as very clever indeed." She was so humbled over a merciful Providence that saved her

little daughter from drowning when she fell in the creek a few months before, and a beautiful new experience of Christ-love came into her heart.



FOOT-BINDING.

The early missionaries had their path so beset with difficulties that, while abolishing all usages connected with heathen religious beliefs and superstition, they did not make foot-binding, which was considered comparatively unimportant, a test question. They said: "Bound feet will not keep any Chinese women out of heaven, so why should we for that alone keep them out of the Church?" As the years went on, there was not seen the general voluntary renunciation of this custom that was hoped for. Some of the missionaries of the Society built up their school-work on a strong

anti-foot-binding basis. The Peking Girls' Boarding-school from the beginning—the one in Foochow since 1884, and the Nankin and Chin-kiang schools—make a condition of admission, either natural or unbound feet. In Kiu-kiang, where foot-binding is universal among all classes, and where women have smaller feet than in any other part of the country, the matter is left voluntary with the girls, and yet even there the sentiment is so strong in favor of natural feet that more than half the girls in the school have removed the bandages. When one of the girls was approached on the subject of baptism, she said, with voice strained with emotion, "How could I be baptized with bound feet?" which was akin to a woman in another place, sixty years old, who unbound her feet because she had vividly realized that "she would be ashamed to go toddling up the golden streets with mutilated feet." On the Hok Chiang district a rule was made in 1891 not to employ a bound-footed woman as teacher.

Within a few years, and notably in 1894, a strong anti-foot-binding wave has spread over many parts of China. This found expression in correspondence, in published articles, and notably in two mass-meetings in Shanghai. Katie Hoag, Dr. Hoag's adopted daughter, was in Shanghai at the time, the native delegate to the Christian Endeavor Conference. She attended the second meeting, and gave her testimony with a clear, unmistakable ring, which called forth the comment that all *temporizers* of the custom ought to feel rebuked by that speech. At these mass-meetings natives as well as foreigners, and women as well as men, take part. Considerable solicitude is felt, in this quite

prevailing crusade, about the position taken by the boys' schools, that they may be heartily committed to a course of opposition to this evil, and realize, too, that reform must begin with the men, the head of the Chinese household. The missionaries are also convinced that the Society should instruct its candidates with reference to this *all-important* question. They say it is pathetic to observe how the girls pray about it unceasingly, that God would move on the hearts of *Christians*, and *heads of boys' schools*, and *pastors*, to make war against this mutilation of his temple.

COSTLY BIBLE.

In the celebration of the sixtieth birthday, November 8, 1894, of the Dowager Empress of China, the missionaries of the Society and the girls in their schools contributed to the present that was given her by the Christian women of the Empire. It was one of the richest copies of the New Testament ever issued, and was about the size of a bound volume of *Harper's Magazine*, with solid silver covers delicately engraved, the title embossed in fine, large, solid gold characters, vertically along the left margin. A large gold-plate in the center bears the inscription to the Empress. The casket is also of solid silver. The entire cost was \$1,200. That same morning of the presentation the Emperor sent a man to the Bible Depository to purchase a copy of the Old and the New Testaments, which he wished to own and read himself.

CHAPTER XII.

JAPAN, KOREA, BULGARIA.

JAPAN.

Commenced in 1872—Organized as a Conference in 1884—
Women's Conference organized in 1884—Women's Work
begun in 1874.

WHEN the Society laid the foundations of its work in Japan in 1874, the key to the situation was educational work. Tokyo, one of the largest cities in the world, the center of religious, educational and political life in the Empire, was entered by Dora Schoonmaker in November, 1874. After weeks of disappointment in house-hunting, she was permitted to open a Christian Girls' School in a part of an old temple in Tsukiji, the foreign concession. In process of time other accommodations were obtained, the school increased in numbers, and there came a demand for higher education. It was decided to divide the pupils, the more advanced going to Aoyama, a port of Tokyo, but at a distance of five miles from Tsukiji. The course of study adopted was very nearly the same as that of the higher seminaries in this country, except that less of mathematics is given, and no Latin or Greek, their place being taken by the much more laborious Chinese. Besides grammar, rhetoric, and English literature, nearly all history, as well as mental and moral science, are taught in English; mathematics and the sciences are taught in Japanese by

Japanese teachers. Music, both foreign and Japanese, is taught. Besides, forming a regular part of the curriculum, is cooking, sewing, knitting, embroidery, and etiquette. Schools were opened in different places throughout the Empire, but the strength of the missionaries and the money of the Society is largely spent on the important boarding-schools at Hakodati, Aoyama, and Nagasaki—(in all, there were in 1895 eleven boarding-schools, thirteen day-schools, and two training-schools)—and the Bible Women's Training-school at Yokohama. Miss Gheer, in Kiushiu, and Miss Spencer, in Central Japan, have done more evangelistic work, gaining the working language of the people, and training women as Bible women, making itineraries into the country, etc. Of the later missionaries, Miss Phelps in Sendai, Miss Imhoff in Yonezawa, Miss Baucus in Hirosaki, Miss Forbes in Kagoshima, have engaged in work not connected with schools, visiting homes, holding women's and children's meetings. Of the two kinds of work, perhaps the school-work is the most encouraging. It is slower, to be sure, but the girls are better grounded in the faith, and better able to give a reason of the hope that is in them.

Generally in all the schools the girls become earnest Christians before graduation. They then either become translation teachers for younger classes, personal teachers of some missionary, teachers of primary schools, or are married, if possible, to some Christian man. There are some lamentable cases of backsliding—but what wonder?—while there are many instances of great faithfulness through years of opposition. For instance, the mother-in-law is not a

Christian, and she prohibits the young wife from ever attending a Christian service. She meekly submits, never loses her faith in God, but waits her time. When at last the mother-in-law dies, she finds her way to the Christian Church. To have disobeyed the mother-in-law would have brought disgrace on the family. There has been no general revival lately, including all parts of Japan, but there are constant accessions to the Church; steadily it is growing in favor with the people. The property held by the Missionary Society is generally on a ninety-nine years' lease, though the Aoyama property and some others, being outside of "treaty limits," is held in the name of a Japanese as trustee. Good positions favorable for schools and residences have been given, and suitable buildings erected. The property at Aoyama is considered the finest; that is, it is well built and well equipped. Under the treaty revision, sought by Japan for years and accomplished in 1894, there will be greater concessions, which will prove of great advantage in missionary operations. When the treaty goes into operation, within five years, the foreigners will have freedom of residence, and may lease land. The hindrances to missionary work lie in the general indifference of the educated men, and the bigotry and superstition of the uneducated, together with the great lack of workers.

Japan has been singularly favored with the assistance afforded by travelers. Joseph Cook delivered the address at the formal opening of the Nagasaki Home and School, May 29, 1882. In 1889, Professor Wilson, of Chattanooga, Tenn., was making the tour of the world, accompanied by his children, when Miss Mary gave up that pleasure for the privilege of work-

ing as a missionary, and was appointed to Nagoya. Bishop Warren, in 1887, had quite a party with him: Mrs. Warren, Mrs. Cornelia Miller, Mr. Iliff and Dr. Abel, and Mrs. Stevens. Tokyo and Nagasaki received substantial tokens from the ladies, Mrs. Warren giving \$1,000 to the work in Nagasaki.

Mrs. Mary C. Leavitt, in 1886, awakened a deep interest in temperance and kindred subjects wherever she spoke, as did Miss Mary Allen West, who went to Japan in the interests of the Woman's Christian Temperance Union, and who found that heaven was as near to Japan as Chicago. In 1887, Mr. and Mrs. O. J. Wilson visited Yokohama, and left a roll of bills sufficient to cover the expenses of one woman in the training-school throughout the entire course. Mrs. Sleeper Davis landed in Yokohama, September 6, 1889. She had "literally girdled the globe with deeds of beneficence." Having arrived in the Orient, she exhibited the deepest interest in all the details of mission work. After Japan, came China, India, and Egypt, then the Holy Land, Constantinople, Venice, and Berlin, and then the "City of God," May 8, 1891. Miss Josephine Carr, after spending some time in Japan went on to China, but returned to Tokyo in February, 1890, and rendered valuable aid, taking full work and teaching until Christmas vacation. For the first time in the history of the Woman's Society in Japan, it was officially represented in 1893 by Mrs. S. A. Keen, of the Philadelphia Branch, accompanied by her daughter. Her presence at the Woman's Conference brought the missionaries into closer union with the home Society; her unfailing sympathy rested and

strengthened them; her words of advice and caution were an inspiration to holier, wiser living. She was elected President of the Conference, and spoke at the anniversary of the Woman's Missionary Society at the Annual Conference. Again, in July, 1894, another representative of the Woman's Society arrived in Japan, Mrs. Mary C. Nind, who accompanied Bishop and Mrs. Ninde. At the eleventh session of the Woman's Conference she was elected President. "Resolutions were adopted by the members, of appreciation of Mrs. Bishop Ninde's visit, with gratitude for her hearty sympathy and interest in every detail of the work, strengthened and encouraged as they had been by her loving presence; also for the untiring patience in their many consultations of Mrs. Mary C. Nind, together with her helpful advice over perplexing questions." It is interesting to note this woman's ceaseless activity, despite her threescore years and ten, from the day she arrived in Tokyo and was "received." She visited the work in all its variety, held prayer-meetings, preached to large congregations, sometimes through a Bible woman, and sometimes one of the native preachers as an interpreter. She traveled by English cars, first and second-class, by jinrikishas, steamer, sanpan, and, with staff and parasol, climbed to the top of mountains. At Hirosaki, one hundred miles from Hakodati, in the interior, she was met at the entrance of the city by the pastor and leading women of the Church, Bible readers, teachers, and a number of the school-girls who had come out to welcome her. Alighting from her jinrikisha, she walked through the streets followed by the people, she and the pastor leading the

procession. At the welcome meeting of the school in honor of the return of the principal, Miss Baucus, and her visit, she responded. Afterward she visited the nurse-girls' school, held a meeting with the Christian women, a Bible reading with the English-speaking converts, and addressed the boys' school. This is not a Christian school. It was instituted twenty years before, and Mrs. Nind is the first woman to be thus honored. She was in Nagoya when the Emperor passed through, and improved the rare opportunity of seeing his Imperial Majesty. She described him as a small man, like most of the Japanese, not strikingly handsome, who did not turn to the right or left, made no response at all. He was dressed in simple uniform, and was on his way to Hiroshima, whither he was moving his troops from Tokyo, intending to remain with them for a time. This is considered an aggressive movement, as before his reign, thirty years ago, the Emperor was never seen, and when and wherever he passed, every door and window was shut and no one permitted on the street; and in 1894, in presence of gathered thousands, this Emperor went from the north to the south of the Empire to locate his army.

Mrs. Nind visited the new million-dollar Buddhist temple in Kyoto, about which so much had been written and said concerning the coils of women's hair used to lift the timbers. She discovered that the hair simply covered where they coiled the rope, and was not a solid rope of hair at all. Her expectant faith realizes that this magnificent temple will some day be consecrated to the worship of the one living and true God. Another temple visited, erected in 1187 A. D.,

had 33,333 gods; 1,000 of these gilded images were five feet high, and all represented the eleven-faced, thousand-handed Kwaunon. The promise was remembered, "The idols he will utterly abolish."

Three events stand forth with special prominence in the year 1894, of Japanese history: 1. Earthquakes. 2. Treaty Revision. 3. The War. As Commodore Perry's black ships dropped anchor in Yeddo Bay, and demanded of Tokyo's TYCOON that Japan open her doors to the Occident, so Japan in turn, as herald of a higher civilization, went to her neighbor China, and demanded that Korea be given a chance to rise out of her wretched condition.

TOKYO.—Miss Schoonmaker, as has already been stated, arrived in Tokyo in 1874. She was joined by Miss Olive Whiting in 1876, who married Mr. Charles Bishop, the publishing agent of the Tokyo Gospel Society, in 1882. A new house had been built inside the Concession, and into it they moved, with their twenty-one boarders and eleven day-scholars. At first the class of girls received were able and willing to pay their tuition; but the missionaries felt their work was among the poor especially, even if the others must be dismissed. A plan was adopted of placing the girls under bonds to remain from four to six years, and two years thereafter, if desired, as assistants in the school; and later on the plan was adopted of taking the pupils on a three months' probation. But this did not diminish the attendance. The school had to be enlarged in 1878. In less than a year a fearful fire swept away everything, the inmates barely escaping with their lives. One month afterward Miss Schoonmaker, Miss

M. A. Spencer, and Miss M. J. Holbrook were in a rented building, with prosperity all about. Miss Whiting had gone out beyond the compound for evangelistic purposes. Miss Schoonmaker married Professor Soper in 1879, and resides in Chicago. In the rebuilding, a severe typhoon blew down the greater part of the wood-work; but in 1881 the school was safely housed, with sixty-six pupils, forty-seven of whom were Christians. Miss Mary A. Priest and Mrs. Caroline Van Petten arrived in 1881, and Miss Anna P. Atkinson in 1882, and Miss Rebecca Watson in 1883. When Bishop Wiley organized the Annual Conference in 1884, the ladies organized a Woman's Conference, with a four years' course of study in Japanese. The school graduated its first class in the English department this year, and the exercises, together with the examinations, excited a good deal of interest. The class consisted of two girls, both of unusual ability. One was retained as teacher, the other—O Yen San, a poetess of special promise—went to Yokohama to assist in the preparation and revision of hymns for a new Japanese hymnal.

Children's-day was observed for the first time in 1884, when 300 pupils from the different Methodist Episcopal Sunday-schools came together in a union service. This year open tolerance and protection was enjoyed; the gospel could be preached in every part of the Empire. September 15th, the day the school reopened, the most furious typhoon of twenty years visited them, unroofing part of the building, and blowing tiles from the larger part of the rest. In 1886, Miss Atkinson returned to America, accompanied by Miss Sakurai, and Miss Anna M. Kaulbach arrived on the

field, followed in 1887 by Miss Mary Vance, in 1888 by Miss Belle J. Allen and Miss Mary E. V. Pardoe, in 1889 by Miss Frances E. Phelps, Miss Elizabeth R. Bender, and Miss Ella Blackstock, and in 1890 by Miss Jennie E. Locke and Miss M. G. Demotte. Many changes were taking place during these years. The school was divided, the high school going to Aoyama, with Miss Atkinson as principal; the other remaining at Tsukiji, with Miss Pardoe as principal. Five day-schools had been started, with 505 pupils, and the missionaries also had the management of eight Sunday-schools, with 444 scholars. Miss Holbrook was invited to a position in the Peeress School for the daughters of the nobility, which she accepted in 1887, continuing some work under the Woman's Society. In 1890 she married Professor B. Chappell in the Anglo-Japanese College. Some of the missionaries gave their time to evangelistic work, holding, in 1886, as many as seventeen women's meetings weekly, assisted by five Bible women. Miss Atkinson returned in 1888 with her sister, Miss Mary Atkinson. Miss Spencer opened a Bible training-class for the wives of native preachers who could not go to Yokohama. A new building was put up in 1889 in Tsukiji, when the school numbered over 200. Miss Kaulbach married Professor Wilson, of Chattanooga, Tennessee. In December Miss Vance married Professor J. F. Belknap, of the Anglo-Japanese College; but continued her unselfish devotion to Japanese women and girls until September 27, 1892, when she entered into rest. Her sister, Mrs. James Raikes, in 1894 established in the school the Mary Vance Memorial Library, Mr. Belknap adding to the original contributions the book-case.

many books, and a fine portrait of Mrs. Belknap. Miss Bender became principal of this Anglo-Japanese seminary in Tokyo in 1891. The schools were frequently blessed with revival influences. In 1882, twenty-seven girls were converted in one evening. Their efforts are directed through the familiar channels: a well-organized Sunday-school, a successfully-managed Woman's Missionary Society, bands of King's Daughters—seven of which were formed by Miss Pardoe—Epworth Leagues, and philanthropic and temperance work. August 31, 1892, another life was laid upon the altar of sacrifice. "God's finger touched Miss Pardoe, and she slept." The result of her Christian teaching as an educator, whether as preceptress of Dickinson Seminary in Pennsylvania, or as principal of the Tsukiji Girls' School in Japan, and her pure life as she went among her students, will be her enduring monument. Miss Watson was appointed to the vacancy in the school. Kindergarten teaching was introduced in 1893.

Another earthquake occurred in June, 1894, which destroyed the property in Tsukiji, and greatly damaged the Yokohama Home, incurring greater loss to the Society than any that had preceded it.

INDUSTRIAL SCHOOL.—To the loving heart and busy brain of Mrs. Flora Best Harris, the Tokyo Industrial School owes its beginning. "Years ago, touched with the story of the slender pittance paid in Japan for woman's work, and appalled at the number of young women who were without honorable means by which to earn a livelihood, Mrs. Harris urged the establishing of an Industrial Home." In April, 1886,

among the legacies of Mrs. J. T. Harrison, of Minnesota, was a bequest of \$5,000 for the Woman's Foreign Missionary Society, a larger portion of which was set apart for this new enterprise. Great as was the need, it was hedged about with difficulties. Years passed before the plans materialized. At length Miss Ella M. Blackstock was chosen to inaugurate the work. She reached Japan near the close of 1889. The school proper opened April 7, 1891, in a small rented building at Aoyama, "for all deserving women and girls aiming at self-support." The industries taught are cooking, Japanese and foreign sewing, embroidery, drawn work, knitting and crochet. There is also a literary course, and instruction is given in drawing, Japanese etiquette, including *Cha-no-yu*, or the tea ceremony, and flower arrangement. The Bible is systematically taught, and on Easter Sunday, in 1894, five of the pupils received baptism and admission into full membership of the Church. Several others were received on probation, leaving only two pupils, among the thirty-three enrolled, not Christians. On December 16, 1893, the new Harrison building was formally dedicated by Bishop Foster, Dr. Spencer, Chairman of the Building Committee, and two distinguished Japanese educators assisting. During the "Earthquake Conference" of 1894, the Woman's Conference found pleasant accommodations in this Home, the only building of all the Methodist Mission in Tokyo and Yokohama that withstood the severe shock, with only slight damages, of the June earthquake.

YOKOHAMA.—In Yokohama, as in other parts of Japan, the married missionary women gave great as-

sistance in opening schools, superintending the work, carrying on evangelistic work, and filling vacancies. In October, 1879, Susan B. Higgins arrived in Yokohama, and the 1st day of November commenced school with four children and three adults. She also commenced work among the mothers of the children, accompanying the Bible woman on her rounds. March 1st, she had fifty-two in school, requiring an assistant Japanese teacher. In less than nine months she was mysteriously called home. As the lovely form was borne, at six o'clock in the evening, to the beautiful cemetery on the bluff at Yokohama, where sleep the men and women of so many creeds and nations, and was laid to rest beside the grave of little Flossie, Mrs. Harris's baby daughter, the birds that had sought refuge in the leafy branches of the trees overhead burst forth in one glad song of welcome, only surpassed by that the angels sang when they welcomed her to the "Jerusalem, my golden." It had been her desire to start a Bible woman's training-school. In 1881, Miss Emma J. Benton and Miss Atkinson opened a boarding-school at this place, and in 1883 the New England Branch raised \$3,500, over and above their appropriations, for a memorial to their lovely Miss Higgins. A house was bought, and named the "Higgins Memorial," and Mrs. Van Petten was transferred from Tokyo to establish a Bible woman's training-school. Her first pupils were seven women, mostly widows. June 23, 1887, the first graduating exercises were held, when three young women passed in the course of study prescribed by the Japanese Conference. These students do all their own work—sewing, washing, ironing, and cooking. They

make country trips with the missionaries, are class-leaders, and teach in the Sunday-school. Indeed, the Yokohama Sunday-school, which numbered three hundred and fifty as early as 1887, was built up through these Bible women, who would go out every Sunday and gather the children in. One afternoon each week class-work is suspended while they go out, two by two, into the homes of the people. In 1890 a new building was furnished, large enough to accommodate fifty persons. Miss A. S. French arrived, and immediately took half the care and work. Thirty-seven women were enrolled during the year. The standard had been raised, and the course extended to four years. January 19, 1893, Miss M. B. Griffiths was transferred from Tokyo to take Mrs. Van Petten's place, and allow her to take a much-needed rest in the home-land. The tenth anniversary was held in 1894, and the occasion signalized by holding its first Bible Woman's Convention, inviting all the twenty-one graduates. Thirteen women assembled in answer to the invitation, and talked together of bygone days and compared experiences. A daily consecration service, reports of work, consultations on various subjects connected with their work, formed the program for each day. The views of the Convention on the helpfulness of the training received in the school were given. Unanimous testimonies showed that the direct study of the Bible and theology, committing Scripture to memory, music and singing, and the feeling begotten in the school that direct evangelistic work is the work of those who are trained there, had all proved essentially beneficial and helpful; that better normal training for Sunday-school work was

desirable; and that a Bible woman who is good at sewing and housekeeping at once commands the respect of her Japanese sisters. During the severe earthquake of June 20th, though a stone chimney fell into the girls' dormitory, all were mercifully preserved. At a tea-firing warehouse in the neighborhood, many poor workers were seriously injured and some killed. About thirty wounded ones were carried to the Benevolent Society Hospital, where the students, and also many from the Christian girls' schools, worked in detachments, day and night, helping nurse the sufferers. It was a new experience for them; but they worked bravely and well, earning the wondering gratitude of those whom they were serving, and the admiration of the police officials, who were in constant attendance, as well as the public acknowledgment in the native papers of their services. As the sufferers began to get better, they would ask: "How is it that you, who are all so young, are so able and willing to do such work as this, and to care for us strangers?" And the answer was: "We are followers of Christ, who died on the cross to save us, and we are tending you for his sake."

There have been altogether about one hundred and twenty-five names enrolled in the Bible Training-school during the first ten years of its existence, many of whom, though, failed to complete the course. In 1894, there were thirty-four students.

The day-schools have been in charge, during varying periods, of Miss Rulofson, Miss French, and Miss Simons. In 1894, there were four schools, with seventeen native teachers, and over five hundred enrollment.

NAGASAKI.—When Miss Elizabeth Russell and Miss Gheer arrived in Nagasaki, November 23, 1879, there were but four Christians in the city. This was the center of the ecclesiastical power of the Jesuits, which resulted so disastrously in persecution and massacre of thousands of native Christians in the early part of the seventeenth century. These young women rented a house, and opened a school December 3d, with one boarder, a young widow, educated in Japanese style, but who was a Christian, and wanted to fit herself for a Bible woman. In 1883, Miss Emma Everding was added to the teaching force. A new building, beautiful for situation, unsurpassed in Japan, was ready for occupancy. The missionaries were importunate in their demand for an outpouring of the Spirit, when a wonderful religious awakening encouraged them. It spread to the boys' school and to the Church. They furnished the first mourners'-bench ever seen in Nagasaki, when forty-five persons were at the altar in one evening, and thirty-five the following evening. In 1885, Miss Minnie J. Elliott came. The school enrolled one hundred and seven pupils, and the teaching force was divided. Miss Lida B. Smith was sent to Fukuoka, seventy miles away, to start a branch school. At the closing of the first year there the enrollment was sixty-four. Miss Gheer took the department for the training of Bible women. Two of the older girls were sent to Kagoshima to open a school. Miss Belle J. Allen was sent out in 1888, and was appointed to Fukuoka. Miss Gheer was obliged to come home in 1886. From the first, the projectors of the Nagasaki school determined it should be high grade; and that, as it developed, it should be worked under

departments headed by specialists. Miss Anna L. Bing went out in 1888 to take charge of the musical work. She had faith in her department, and believed the Japanese could be taught the best music. In 1892, thirty-nine students were enrolled—nineteen on the organ, nineteen on the piano, and one in vocal culture. When the fact is known that no Japanese instrument has a keyboard, and that in consequence players do not learn the use of all their fingers, then the great change brought about is apparent. A library of music became a necessity, since music-stores were so far away; and a collection has been made of over one hundred and seventy compositions, which is the property of the school, the pupils paying rent by the term for their use. Choral classes have been taught; concerts have been given; a harmony class was organized in 1893; rehearsals are enjoyed; and during the revival the enthusiastic singing was a potent factor in the success of the services. In 1894, Miss Bing was obliged to come home, her physical strength having been sorely tried, and some of her older pupils are carrying forward the work. Miss Maude Simons arrived in 1889, and took charge of the Art Department. At the exhibit, Commencement-week, in 1892, over 400 specimens of drawings from nature and from models of wood-carving attested to the skill and industry of both teachers and students. An elegantly-carved book-case in the school library shows what the class of 1892 did, to leave their memory with *Alma Mater*. Miss Louise Imhoff reached Japan in 1889, and did good service in the Industrial Department for a time. Miss A. S. French also arrived in 1889; and Mrs. Van Petten made her way to Nagasaki early in 1894, arriving just

in time to save the Biblical Department. In 1889, Miss Russell, Miss Everding, and Miss Elliott, all had to come home. Among the applicants for 1895 is a native of the Loo-Choo Islands, who is a Christian woman, desirous of preparing herself for work among her own people. The first visit to these islands, about four hundred miles south of Kiushiu, by a representative of the Woman's Society, was made by Miss Ella Forbes, of Kagoshima, in 1893. Methodism had been planted there about six months, and already had seventeen members, and several others earnestly studying the Bible. The pastor found it impossible for him to work among the women. Immediately, the Woman's Missionary Societies at the various stations adopted these islands as the field for their foreign missionary work. Mrs. Van Petten sent them a Bible woman, Mrs. Inoue, and also went herself to help inaugurate the work. In 1894, Miss Gheer made another visit to these islands, and was much impressed with the opportunities among half a million of people, who are practically without a religion. The largest Woman's Christian Temperance Union in Japan is in Nagasaki, and has one hundred and thirty members. Miss Omura, the President, is called their Frances Willard. She sometimes accompanies Miss Gheer in her itineraries. On one of these trips she lectured thirty-six times in twenty-seven places, to audiences of from thirty to three hundred. Miss Omura has tried very hard to get into the public schools, but has been barred out on account of being a Christian. She has also tried to gain access to the prisons, in order to work among the women; but the Buddhist priests have the right of way there. Though thwarted here

and turned aside there, she keeps right on, never discouraged, sure that her Macedonia lies not far ahead.

FUKUOKA.—In 1889, Miss Allen had to go from Fukuoka to Nagasaki, and Miss Martha Taylor, who arrived in 1890, was sent to Fukuoka. In 1893 she became Mrs. Callahan, and entered the mission of the Methodist Church South. Then Miss Leonora Seeds and Miss Grace Tucker were appointed to this place. The school numbered, in 1892, seventy-five girls, thirty-five of whom were boarders. There were ten conversions that year. Miss Ella Forbes was sent to Kagoshima in 1891, where there seemed a wonderful opening; but after many trials the school had to be given up, because it was impossible to work on the only basis they were willing to allow. Other work was carried on with success. After two years there were two women's meetings, averaging fifty-five; two adult classes, with an attendance of fifty; four Sunday-schools, averaging 185; one Auxiliary of the Woman's Foreign Missionary Society, which contributed \$8.40 the first year; ten conversions, and four baptisms. Miss Forbes's health broke down, and she returned home in 1894, and married in 1895.

YONEZAWA.—Miss Mary B. Griffiths, in 1889, after reaching Japan was appointed to evangelistic work in Yonezawa, and Miss Mary Atkinson, who arrived the year before, was sent to take charge of the school, which began with eighteen students, and ended the year with forty-eight. Miss Griffiths was called to Tokyo in 1890, and Miss Louisa Imhoff was sent to Yonezawa. In the spring of 1894, Miss Im-

hoff received an injury in her right eye, caused by a stone thrown at her as she was about to return from an evening meeting held in the park, striking her glasses and breaking them, when two small pieces of glass pierced her eye. Both Christian and non-Christian showed her the profoundest sympathy; the highest officials of the city and district either called in person, or sent her gifts, or made other expressions of their sympathy and regret. The people generally were greatly stirred over the matter. Miss Imhoff returned home in 1895, and Miss Baucus was transferred to Yonezawa. Miss Alice Otto was also sent out that year.

NAGOYA.—Work was commenced in the populous city of Nagoya, October 3, 1888. Miss Mary A. Danforth and Miss Mary E. Wilson were the organizers, managing so judiciously that during the first year eighty-six pupils were enrolled. The success of the school is without a precedent in Japan. The great earthquake of October 28, 1891, in Nagoya and the surrounding country partially destroyed more than 30,000 houses, and entirely demolished more than 80,000. Many thousands of the inhabitants were killed, and a still larger number injured. The triumphant strain of the psalmist comforted the missionaries: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." They spent the first week after it under the open sky, with the earth trembling beneath them, and the air filled with the clang of fire-bells or the rumble of incessant

shocks. Yoshi San, who had lived in Hakodati, wrote the story of this earthquake to her dear friend and patron in New York, Mrs. Wright, as follows: "From the evening of the 27th till the next morning, the earth quaked nineteen times; but these shocks were weak, so the people did not mind them. But about half-past six, when the sparrows began their chattering, the quaking changed to a terrible oscillation, and the most appalling devastation began. The edifices began to rock right, left, above, and below. The oscillation continued seven minutes, with absolute fierceness. The buildings all seemed like little boats in the ocean, surrounded by violent waves. In some cities there is not even one house without injury, and nearly all the houses were broken down. In the street the sounds of the falling of thousands of dishes from high shelves, the crumbling of the great chimneys of the large stores, the pitiful cry of disappointment through the city, rose louder and stronger as the sun rose higher. The loss of thousands of precious lives and of substances is beyond reckoning. In one city there was not only an earthquake, but a great conflagration followed. The students of the normal school and academy, as well as the laborers, worked very hard to put down the fire; but in six moments thousands of houses broke into flames, and two hundred people were burned. The people made their tents in the road, and slept there at night. They are destitute of food and clothing. The hospitals were full of wounded persons. O, what a wretched state they were in! I think this earthquake is the most terrible one that ever took

place in Japan. Even the earthquake which took place thirty-seven years ago in Yedo (Tokyo), which made us tremble to hear of, can not be compared to this."

On the 5th of July was held the first Commencement, when, for the first time in the history of Nagoya, two Christian young ladies stood before a company of invited guests as the representatives of a higher education for women. On account of the agitation in regard to the ownership of property the building so much needed is postponed. Miss Danforth came home in 1893, followed by Miss Wilson in 1894, but not until after Miss Carrie A. Heaton had arrived. Miss Harriet S. Alling, was also sent out in 1894. There was a total enrollment in the school of seventy-five, all of whom were self-supporting.

HAKODATI.—When Miss M. A. Priest was sent to Hakodati, "the Eye of the North," in 1878, she was the only Protestant lady missionary in all North Japan, and continued to be for two years, not one nearer than Tokyo, which is five hundred miles south. Eleven girls had been gathered into the school, when, December 6, 1879, a disastrous fire, which consumed two-thirds of the city, deprived her of a school-house. She taught for a time in her bedroom. But her health failed, and she returned home. Miss Kate Woodworth arrived in December, 1880, in a violent snowstorm. No jinrikisha could be procured, and she was obliged to climb the hill in a deep snow. Miss Mary Hampton was also sent out that year; and in 1881 the "Caroline Wright Memorial" was built, a gift to the mission from Mrs. J. A. Wright, of

New York City, from the proceeds of a fair held in her own parlors. "With matchless skill and perseverance, for eight months she wrought, like the silkworm, her life into her labors, until, when arrangements for the sale were completed, November 29, 1881, it was a marvel of even Oriental elegance of drapery and design. Cards of invitation had been issued to friends, and at the close of a three days' reception, which had all the charm and grace of private hospitality, there had been an exchange of values upon the principle of commercial equivalents, which left the sum of \$1,700 in the treasury, as the seal of the Master's word, 'Give, and it shall be given unto you.' The beautiful needlework decorates lovely homes, while the money raised the walls of Christ's kingdom; and thus again is fulfilled the command, full of both human and Divine meaning, 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' One of the beautiful features of the occasion was the presence and assistance of the two only children of the two daughters in whose memory this deed of love was done. One of them, a child of twelve years, became so interested that she made some simple articles, and asked the privilege of having a table of her own; and the receipts were \$40, with which she intended to buy a sewing-machine for the Home." But the donor's interest and generosity did not stop with this. Perhaps no woman in the Church has sent so many boxes, containing valuable gifts, both for missionaries and pupils, India sharing with Japan, in these gifts. An enumeration of the articles would

make too long a list; but among the most important were two new Mason and Hamlin organs, three sewing-machines to Japan, and one to India, comforters, blankets, plaid woolen shawls by dozens, wool stockings in large quantities, books, scrapbooks, dolls, bed-linen, pillows, table-linen, etc. She interested her personal friends from many places, and in other denominations, who assisted her with supplies. Both the Bible Society and Methodist Book Concern made her liberal contributions.

Dr. Hamisfar reached Hakodati in 1883, and Miss Ella Hewett in 1884. The school had to be enlarged; the number enrolled during the year 1887 was one hundred and four, sixty-seven being boarding-scholars. A branch-school was opened that year in Hirosaki, and the missionaries took turns in superintending it for weeks, and sometimes one would go and stay three months.

Miss Hewett left in November, 1889, and for family reasons has not returned, but Miss Augusta Dickerson had come out, and Miss Georgiana Baucus arrived the following year. Each of them gave some time to Hirosaki. Miss Nagomine, one of the most valuable native teachers, married, in the spring of 1888, Mr. Honda, one of the leading men in the Japan Conference, a reserve delegate to the General Conference. They made their home in Hirosaki that year, and she rendered Miss Hampton valuable aid. The failure of Miss Kaulbach's health caused her to try another climate, and she was transferred to Yonezawa. In September, 1888, the first graduating exercises were held, when two girls who had been in the school

from the very start, successfully finished their course of study. The course covers eight years. This school is of the highest grade, and has the best reputation of any school north of Sendai. Two missionaries strengthened the force in 1894—Miss Florence E. Singer to Hakodati, and Miss Irene Lee to Hiro-saki. As far as possible, the school conforms to Japanese ways. A good deal of attention, in all the schools in Japan, is paid to manners, and in order to educate the girls properly, sometimes interesting examinations are held in Japanese etiquette, when a novel feast is arranged, one girl taking the part of host, and others that of attendants. A ceremonious dinner is given, and though the food is all simulated—fish, vegetables, etc., being artistically made of cloth—everything is handled so deftly and the movements of the waiters are so graceful, that a pretty sight is afforded.

NURSE-GIRLS' SCHOOL.—The heart of the foreigner is touched with pity for none more, perhaps, than for the little nurse-girl in Japan, who, at work or at play, from morning to night, is burdened with the weight of another child, scarcely smaller than herself. One of the saddest features of this system of caring for small children is the fact that it deprives a large class of girls of all educational privileges, except those rather questionable ones afforded by the street. The missionaries in Hirosaki have put forth some initial efforts to help these little unfortunates in opening a nurse-girls' school in 1893, and they found the results highly interesting and satisfactory.



JAPANESE NURSE GIRLS.

WOMAN'S CONFERENCE.—Since 1883 a Woman's Conference has been held in Japan, convening at the same time and place as the Japanese Annual Conference, and composed of all the representatives of the Society and the women of the General Board. It has a four years' course of study for the missionaries, a two years' course for Japanese Christian workers, and a one year's course for other Christian women. Aoyama is always the meeting-place. It has been customary for the presiding Bishop of the Annual Conference to open these Woman's Conferences, the First Vice-President usually in the chair thereafter. But at the tenth session great was the rejoicing in the presence of one of the Home Secretaries, Mrs. Keen,

who presided at every session and informal meeting, in the interim sitting with committees, and hearing and answering questions innumerable. She solved many difficult problems, unraveled many perplexities, and comforted many hearts. Twice she gave public addresses; one before the Annual Conference on the occasion of the Woman's Anniversary, the other at the closing session before the members of the Woman's Conference alone.

Again, at the eleventh session, in 1894, the members were favored with the presence of two of the home-workers, Mrs. Bishop Ninde and Mrs. Mary C. Nind. The last-named was elected President. This was called the Earthquake Conference, and was held in the Harrison Industrial School-building, the only one which did not suffer seriously from the earthquakes a few weeks before. The one great question to be settled concerned the consolidation of the Aoyama and Tsukiji schools, on account of the unsafe condition of the Tsukiji building after the earthquake; and the cost of repairs being almost as great as that of a new building. Mrs. Nind appointed a Building Committee for both Tokyo and Yokohama. At the close of the Conference, Mrs. Nind gave a short address, beginning with commendation, continuing with advice, and closing with exhortation. It was full of love, sympathy, and inspiration.

The twelfth session convened in the ladies' seminary at Aoyama, July 11, 1895, Bishop Walden presiding at the opening session, when he expressed his surprise and regret that the sessions of the Woman's Conference should be distinct from those of the Annual Conference. There were sixteen representatives of

the Society present, besides several members of the General Board, and a few visitors from America and China. In the election of officers, Mrs. Bishop Walden was elected President. At this session the instructions of the Home Reference Committee were read concerning the furnishing of certified copies of all deeds of property owned by the Society in foreign countries being sent to the Treasurer, Mrs. Skidmore, as custodian. A request from the Annual Conference was read for the selection of a member of the Woman's Conference to serve on next year's Entertainment Committee. In consequence of the inequality of expenses incurred by those coming from the extreme north and south, and that which the ladies in Aoyama incur in preparing for so many guests, it was decided to pool all expenses, and divide in equal shares.

AUXILIARIES.—In 1886 an Auxiliary in Yokohama was organized, known as the Higgins Memorial Auxiliary, pledging the support of one scholarship in the training-school. It belongs to the New England Branch. March 26, 1887, an Auxiliary was organized in Tokyo, reporting to the Northwestern Branch. Within six months there was \$25 in the treasury toward supporting a Bible woman in the training-school in Yokohama. Girls are much interested in the meetings, which are generally attended by the entire school, whether members or not. There are now two Auxiliaries in Tokyo, one in Kagoshima, and one was organized in Fukuoka, when every woman who was a member of the Methodist Episcopal Church became a member of the Woman's Foreign Missionary Society.

KOREA.

Commenced in 1885.

"You are making a great mistake. Why don't you work the other way?" said an intelligent Korean to a missionary. "If you want to win Korea, win the women. Win the mothers, and all Korea will be Christian." But they can not be reached by men, and but a handful of women who love Christ have gone to seek them. Korea was opened to civilization and to the gospel in 1882. The first company of missionaries representing the Methodist Episcopal Church started for Korea in January, 1885, but found, on reaching Japan, news that made an onward movement somewhat hazardous. Dr. Maclay advised that the party be divided, thus avoiding the suspicion that might arise if they went in a body. Mrs. Scranton, of the Woman's Society, and Dr. Scranton's wife and child, remained in Yokohama until June, when they joined the rest of the party in Seoul, the capital of Korea. Things were in an unsettled state. Civil war seemed imminent at times, and war between England and Russia probable. A group of obstacles was met in the social customs of the people. "Family life is thoroughly patriarchal. Marriage is almost obligatory; the unmarried state a shame to either sex. Male children are esteemed because they perpetuate the ancestral line and maintain ancestral worship. Female children, at marriage, are transferred to the family of their husbands, and, therefore, are lightly esteemed by their parents; while the wife who brings forth only daughters is likely to find herself soon replaced in her spouse's affections. Young people take

no part in the choice of their partners. Women of the better classes rarely leave their homes. Those seen upon the streets all belong to the lower orders. The wife is never looked upon as a companion by her helpmeet, and if she belong to a respectable class, passes her life in the seclusion of the woman's quarters." Such is Korean life. The Christian household is an innovation which revolutionizes the very basis of society. This is inevitable. Christian homes are a prime essential of the Christian Church, and the Christian home involves much at variance with Korean views. Missionary work was at a great disadvantage. A beginning was made without a Bible, without a dictionary or grammar, without even a leaflet to put in the hands of the people.

Mrs. Scranton, recognizing the necessity for a home where she could gather the women about her, wrote to the Society for permission to buy a piece of property in a commanding situation, overlooking the American Legation. Through the generosity of Mrs. W. E. Blackstone, of Chicago, \$3,000 was given for the purchase, and October 23, 1885, the Woman's Foreign Missionary Society was the owner of real estate in the city of Seoul, and the work of educating the women and girls was begun. In less than two years medical work and direct evangelistic work were added. Miss Louisa C. Rothweiler was the second missionary appointed to Korea in 1887, and the first sent out from the German Methodist Church. It is claimed that the first Protestant baptism in Korea administered to women, was by Rev. Mr. Appenzeller, of the General Society, who was embarrassed at their not having names, and baptized them, giving them the names

of Mary, and Martha, and Miriam. February 12, 1889, he organized a class among the women who had been receiving religious instruction, and the following Sunday baptized nine persons. A few days later, eight others were received on probation. On account of the rigid seclusion of a large part of the women, it seemed necessary to organize them for the time into a separate Church, and the Rev. F. Ohlinger, at the annual meeting in 1889, was assigned their pastor. In 1894, Bishop Ninde dedicated a small chapel, built especially for the women by the native Church. Mission work in Korea rejoices in visible results without long waiting. The native Christian women are helpful in selling books, Sunday calendars, and in giving out Sunday-school lesson helps. They also act as interpreters, though they have to listen sometimes to insulting remarks made about or to them. At one time it was suggested to one of these earnest Christian women that she had better stay at home, and they would get along as best they could without her. To this she made reply: "After you ladies have come thousands of miles to teach us Jesus' love, and you receive insult from my countrymen every day, shall I stop doing all I can for Jesus just because I am insulted? No. If I obey Jesus, their insults will not hurt me. I want to do all I can to help my Korean sisters to get the same peace in their hearts that I have in mine, because I love and serve Christ."

In 1886, soon after the new building was occupied, the president of the Foreign Office, in order to show the people that Mrs. Scranton had the confidence of the Government, sent the school-name, "Pear Flower School," which was framed according to custom, and

hung over the big gate. Shortly after a *keesyu* followed. The *keesyus* are soldiers who are attached to certain officials, always acting as escort whenever they go out. They carry letters and do similar errands. They can not be employed except by special favor of the king. His presence about the place, or accompanying Mrs. Scranton, was really a great thing in Korean estimation. In 1895 he was called back into Government service and greatly missed.

In 1888, during the political disturbances, when all religious teaching had to be suspended, the king was friendly and ordered seventy-five soldiers from Chemulpo to quiet the disturbance.

Miss Margaret Bengel was appointed to Seoul in 1890, and three years later became the wife of Rev. G. H. Jones, and pioneered the work in Chemulpo in 1893, the first work among women outside of Seoul. After one year's work, there were eight baptized women, seven children, three full members, and thirteen probationers. Several times she was called to houses to take down the fetiches worshiped by the women who wanted to break loose from heathenism.

Miss Josephine O. Payne arrived in Seoul in 1892, and Miss Mary W. Harris and Miss Lulu E. Frey in 1893, who, with Dr. Cutler and the trained nurse, Miss Lewis, brought the working force up to seven employees of the Woman's Society. Evangelistic work succeeds better than school-work, the school at Seoul in 1893 numbering thirty-five girls, and in 1894 only twenty. Troublous times was partly the cause. During the war in 1894, a United States warship went to Chemulpo to protect American interests, not the least of which are our American missionaries. In March,

1894, Mrs. Scranton was the first Methodist woman to make a country trip, and during the eight days occupied, fully six hundred women heard the gospel message. She had an audience with the king and queen and the crown prince in 1895, and was invited to other homes of high officials. In less than six months, over one thousand Korean women were received by Mrs. Scranton in her own room, the majority coming especially for religious teaching.

INDUSTRIAL EDUCATION.

Industrial schools have come to be of great importance in foreign missionary work. The time has come for a revolution in the old-time practices in India and elsewhere. Let the men go into the fields, the foundry, and the factory; and let the women take their places in the hospital, at the desk, and in the shop. Let men stop their dressmaking and sewing, and give such work to the women; let them stop sweeping and making beds, and then this will drift into the hands of women. Industrial schools are needed where girls can be trained in specialties. They need to be taught one thing, and to do it well. A beginning has been made by the Woman's Society in some of the missions. In Pithoragarh, a station in the Himalayas, some fifty women support themselves by working on the farm in connection with the Home for the Homeless. They cultivate rice and other grains. The Home for Homeless Women in Lucknow, established in 1882, is maintained by the work of women. They are trained in the use of the sewing-machine, and do plain and fancy sewing and knitting. Point-lace and gold-thread embroidery

are also taught. In the cook-house, jams and other sweets are prepared for sale. All are instructed in housekeeping. The blind are also taught to knit and to care for themselves, looking to self-support. A woman's workshop has been opened on one of the principal streets in Rangoon, Burma. A forewoman is employed to oversee the work and take orders. Some sixty women here make their own living. Industrial work is made a specialty in Tokyo, Japan, where a building was erected in September, 1893, for industrial teaching, in order that the women, to so great an extent destitute of the means of self-support, may be helped to a way of independent living. While emphasis is placed on Japanese sewing, instruction is given in foreign sewing, knitting, and crocheting, embroidery, straw-work, and cooking. In addition, some of the fine arts are taught; such as drawing, crayoning, water-color painting, and wood-carving. Orders are taken in America for some of their beautiful embroidery.

Manual-labor schools in a country with so complex a civilization as China meet with difficulties of peculiar obstinacy; but by a long trial these can, no doubt, be overcome.

In all the boarding-schools and orphanages in every mission field, the girls are taught sewing, dress-making, cooking, and general house-work. In India the native Christian girls are taking responsible positions; one, educated in the Bareilly Orphanage, has been selected to take charge of the woman's department in a Government hospital in North India; others are clerks in dispensaries; one has been appointed to take charge of a post-office—a thing unknown in India

before—and some are in charge of waiting-rooms at railway stations

BULGARIA

Commenced in 1857—Left without a resident missionary in 1864—Abandoned in 1871—Re-occupied in 1873—Broken up in 1877—Renewed in 1879—Constituted a Mission Conference in 1872—Woman's Work organized in 1884.

The Woman's Foreign Missionary Society began work in Bulgaria in 1874, by supporting one or two Bible women and two or three girls in the school of the American Board at Samokof. The Rev. Mr. Flocken, the Superintendent of the mission, was very much interested in woman's work, and employed Clara Proca for the Woman's Society as Bible woman at Tultscha, in Eastern Bulgaria, on the Danube. She was of German descent, and one of the first scholars in the mission-school in 1860. When she was sixteen years old (1864), she was appointed assistant teacher. Clara was able to instruct the women in several different languages. She reached the hearts of those for whom she labored. But the work was soon disturbed by the unsettled condition of the country, caused by the Turko-Russian war. Many of the native Christians were murdered; and some of the funds in hand were granted to care for the orphans of the preachers who were killed in the war. The Rev. Mr. Flocken returned to America, and the work and workers were scattered. After matters were settled and the country became quiet, Rev. D. C. Challis, who had been appointed superintendent, and who went to Loftcha, feeling the importance of again undertaking the work among women, opened a school

for girls, November, 1880; and being unsuccessful in securing a Bulgarian teacher, he and Mrs. Challis took the work upon themselves, and cared for the girls in their own home. While these people are not low and degraded like the heathen, there are reasons why we

should help them, chief among which are: "A dead Church whose bishops are mere politicians and worse, and priests who are ignorant and immoral and utterly despised by the people at large. In their effort at self-government they need the gos-



CLARA PROCA.

pel and that great safeguard of true liberty, a national conscience." The school developed, and in 1881 the General Society instructed Mr. Challis to build a house for the school, which he did at a cost of \$3,500, locating it in one of the pleasantest parts of Loftcha. It is one of the most noticeable buildings in the city. Its purchase was ordered by the General Executive

Committee in 1883, and arrangements made for sending out a lady to superintend and carry on the school. Owing to the instability of the Government, the work was interrupted, and school closed by order of the



BULGARIAN GIRLS.

Minister of Education, and the students were placed in Samokof. Permission was granted, and some time afterward the Government ordered the school to be again opened, and a primary school at Rustchuk also. Thus three years of labor, three removals, two prolonged contests with the authorities of the Government, and much patient and im-

patient waiting, were involved in the establishment of the school at Loftcha.

In 1884, Miss Linna Schenck was appointed to the work. She arrived in November, and at once entered upon her duties with enthusiasm. Her native assistants were Mrs. Kassova, an experienced Bulgarian

teacher, and Miss Stornata Atanasova, a graduate of the Samokof school, with ten years' experience as teacher and some years' residence in England, a very companionable lady. Four pupils graduated in 1886. At the closing exercises the room was packed with visitors, and great interest was manifested. The year before, no one dared to come. Two of these girls were engaged to marry young preachers, graduates of the Theological School at Sistov. One of them took work as a Bible woman, and another returned to the school as primary teacher. Most of the students expected in after years to refund the amount expended on their education. Most of them were very poor, and the Greek religion subjected them to much persecution, which, while it evaded the law, subjected them to hardships, rough treatment, and non-employment. Pupils of our faith met with such opposition and detraction in the public schools, which are governmental and connected with the ruling Church, that our people preferred to have their children grow up in ignorance rather than have them educated under such influences, which are also often atheistic. Almost the only comfortable homes and healthy children seen are those of Protestants, while the ignorance, indecency, uncleanness, and superstition is indescribable. Miss Schenck did not expect to make teachers of all her pupils; some, she hoped, would make good wives and mothers. The people by this time had come to feel that the Protestants were their friends, owing to the sympathy shown in their times of suffering.

Miss Mary L. Nind visited this isolated mission, and after a long, fifty-mile ride in a *pheiton* to the

inland town of Loftcha, she said, if she had been in the heart of Siberia she could not have felt farther away from home and civilization. When she said something like this one day to Miss Schenck, a beautiful light broke over her face as she answered: "Do you think God meant we should go into all the world except Bulgaria, and teach all people except the Bulgarians? Bulgaria *is* a lonely place, I know; but I love it, and would rather be here than anywhere else in the world."

Miss Schenck's health suffered greatly, and in 1887 Miss Ella Fincham was sent to her relief. The school had become very popular. Even those who had been bitter in their opposition became its patrons. The Church authorities became alarmed, and prominent people were urged not to set "such a bad example" as to patronize the school. One of the gratifying features of this school has always been the religious influence pervading it. The most of the girls become consistent Christians, and prove faithful to their profession of faith after leaving school. Miss Schenck's general practice was to meet all the girls at least once a week for religious conversation; sometimes in the early morning hours, sometimes at twilight, but always each girl alone. The work of building up these weak Christian characters was necessarily slow, and there were many obstacles in the way; but she believed most firmly that the chief aim should be the bringing of the girls to Christ.

In 1889, there was much anxiety by reason of an order issued by the Minister of Public Instruction, allowing none but Bulgarians to teach in the schools. This notice was sent to the several inspectors, and

variously interpreted by them; some claiming that it would not interfere with the work of directors of schools, and others that it was meant to cover all such cases. A protest was sent to the Minister, calling attention to the fact that our schools are not national schools, but organized under a special law, and supported by foreign means, and that the teachers had been approved by the Minister himself. The Exarch also issued a decree, urging the civil authorities everywhere to put down the heresies so dangerous to their Church and the national life. The edict included both Protestant and Roman Catholic. One of the Bulgarian papers, in commenting upon the order, said: "The Minister will do well to remember that religion was not propagated in these days by police force nor gunpowder, and if the Church was in danger, they must use the same means that the heretics did; namely, preaching, teaching, and by the spread of literature."

In 1890, Mrs. Bishop Walden cheered the heart of the then lonely worker, Miss Fincham, by a visit. Miss Schenck had been compelled by poor health to come home in 1889. Miss Kate B. Blackburn sailed in November, 1892, in company with a large party of missionaries. In London she parted company with them, and pursued her journey to Bulgaria alone. This was fraught with more difficulties and perplexities than a journey to India or China; but she was courageous, and accomplished it successfully. Snow-bound on the plains of Austria for forty-eight hours, quarantined at the station opposite Rustchuk, where no one could be found who spoke German, French, or English, her experience was unpleasant in the

extreme. When released, she received a warm welcome in Mr. Constantine's home in Rustchuk. A further journey by steamer to Sistov, made through cold, fog, and floating ice, with a carriage-drive of fifty miles to Loftcha, completed the journey.

Miss Fincham returned in April, and Miss Blackburn was left with the entire responsibility of the school, and also to provide for Sunday services until the pastor arrived. The coming of Miss Lydia Diem, of Switzerland, in 1893, was counted a great blessing. She is the daughter of one of the preachers of the Swiss Conference, and admirably adapted to the work she has to do. She is thoroughly qualified to teach French, music, and drawing, branches that must be taught well in order to compete with the national schools. Seventy-five pupils were in attendance in 1893; besides these were five day-schools, with sixty-five pupils. In the former school thirty-five were boarders, twenty-one of whom were self-supporting, and others paid in part.

In 1894, Miss Amelia Diem, a sister of Miss Lydia Diem, surrendered a lucrative position to accept a situation in the school, taking charge of the classes in sciences, and the entire charge of the sewing department, having, in addition to the regular course of sewing given in the Swiss schools, a special course in cutting and fitting.

During Bishop Newman's visit to the Bulgarian Conference in 1893, Mrs. Newman made the long, hard trip to Loftcha. He testifies that the brightest light in all our Bulgarian Mission is the Girls' Boarding-school at Loftcha.



PIONEERS IN MISSION WORK (The Latin Races).

MISS MARY HASTINGS.

MRS. SUSAN WARNER DENSMORE.

MISS EMMA HALL.

MISS JENNIE B. CHAPIN.

MISS LOU B. DENNING.

CHAPTER XIII.

ITALY, MEXICO, SOUTH AMERICA, AND AFRICA.

ITALY.

Organized as a Conference in 1871—Woman's Work commenced in 1877.

CATHOLIC fields represent all the difficulties of ordinary pagan lands, with some special difficulties peculiar to this semi-pagan institution—Catholicism. To quote one of the missionaries: "Catholicism destroyed nothing of pagan worship. Though the images and holidays are baptized with new names, they are none the less heathen idols and pagan galadays."

The work of the Society began in Rome and Venice in 1877, by employing three Bible women, under the supervision of Dr. and Mrs. Vernon. Bible women were employed in other places from time to time, until, in 1885, work was established in most of the principal points on the peninsula, beginning with Turin, at the northwestern extremity, through Asti and Milan to Venice, on the Adriatic Sea, at the northeastern border, down through Bologna and Perugia to Rome, and on to Naples, across to Foggia and Venosa, near the southeastern extremity. In 1887 as many as thirteen Bible women were at work, reading the Scriptures from house to house and from person to person, endeavoring to bring women to the public services and children to the Sunday-school,

circulating religious papers and tracts, and helpfully looking after the sick and poor of the congregation. They held sewing-classes, and some of them opened small day-schools in their own homes. They also held gratuitous music and French classes, all to help them reach the families; sometimes driven away when calling at their homes on the children, with the cry of *renegado*, *apotate*, being instigated by the priests. This is a wide range of work, the accomplishment of which is of the utmost importance to the cause of Christ in Italy. Our first Bible woman at Venosa is the wife of an Italian pastor, and is now, in 1895, engaged with him in doing work among the Italians in Boston. The second Bible woman at Venosa is one of the young ladies, now at Cincinnati in the Deaconess Home. She left Venosa about a year after the opening of the home in Rome to take the place of sewing teacher and assist in the training of the children.

One of the Bible women, a pastor's wife, belonged to the nobility, really a marchioness, which, while it means nothing marvelous, involves a lineage of luster, a certain tint and tone in the blood, and when it does nothing more, does hang a glimmering nimbus about the personality, which tones down deficiencies, heightens and beautifies good qualities and gifts, and inspires a certain amount of respect. Among the earlier workers was a young woman in Milan, Camilla Mattioli, whose cultured bearing and Christian meekness and gentleness, her strange and tender message of a Savior's love for Italian women, so neglected or misled by the priests, disseminated almost an angelic savor and influence over their hard natures and

waking hearts. After her marriage to the pastor at Milan, she built up an interesting woman's meeting, numbering seventeen, teaching them while they worked. She established a Sunday-school in her own room. At Naples, the Bible woman also had a Sunday-school in her room, using the Leaf Cluster given by Bishop Vincent. Miss Biondi, for seven years a Bible reader at Pisa, was converted in New York City, attending Mrs. Phebe Palmer's meetings, and returned to Italy full of zeal for the conversion of her countrywomen, averaging two meetings daily, and reporting 692 visits in a single year. This work was not carried on without persecution. Mrs. Cruciani, at Modena, a most capable Swiss woman, one of the ablest employed, who writes and speaks English, French, and German, suffered much persecution; her place of meeting was watched by spies, who reported all who entered.

In 1879, Dr. Vernon saw the necessity of an Orphanage, and quite early began to realize the importance of having some one sent out by the Society to give its benefactions that vigorous and efficacious application and direction which they merited, and in 1883 renewed and intensified his appeal for a well-selected Superintendent. "This is a new husbandry," he said, "to which you are called, and amid a sea of difficulties and tangle of obstacles, such as your banner-bearers nowhere else encounter. Mark that. Is there such another polypus to hold fast its victims as the Papacy? These gentlewomen need the counsel, guidance, inspiration, and encouraging presence at their side of the General, reminding them anon of the presence of the great Captain."

"The General Executive Committee, in 1881, requested Mrs. Jennie F. Willing, on behalf of the Society, to visit the missions in Italy and Bulgaria. She was able to execute only the former part of the commission, and a new interest was thereby created among the home-workers. Miss Emma Hall received an appointment to Italy in 1885, as the first missionary of the Society. Of the beginnings of her work she says: "They were very simple; Sunday-school helps, such as my slight acquaintance with the language made possible, and were for our Sunday-school in Rome. A little later I undertook the preparation of the International Sunday-school Lessons, and later, notes on these lessons, for the aid of our Bible women and Sunday-school teachers, for publication in our Italian Church paper. My more direct work of supervision of the Bible women began in the fall of 1886, when I made a trip to our stations south of Rome, in which, during a month, I studied their special needs, became more fully acquainted with our workers there, and returned to Rome with my heart greatly encouraged and refreshed." In ten months she made ten trips to the various stations, occupying from one to six weeks. Three years after reaching Rome she gathered nine or ten girls into her newly-rented quarters, which she proposed should be "a veritable Christian home," and in 1888 thus established a Home and Orphanage in Rome, affording a nucleus, about which easily gathered other interests, a Sabbath afternoon meeting and the organization of a Mission Band. The opening of schools for girls had been made in the fall of 1887, when Chevalier Varriale, of Soccavo, a little village near Naples, a converted Catholic priest, gave

a room in his villa for a school, and one for the school-mistress. He afterwards gave his property to the General Society, and his body now rests in a little Protestant burying-ground near his villa. The little mortuary chapel, in whose walls were places for himself and others of his family, was built by him on his own property, for the Christian sepulture of his own family and any other evangelicals of his village whom there might come in time to be; for at that time his household was the only evangelical one in the village. Miss Hall made that first trip of supervision in 1886, in time so as to be present at the dedication, by religious services, of this little cemetery and burial chapel. This school was simply a day-school, and while well attended at first, was soon broken up by persecution. Harangues were delivered against it by the priests morning and evening; large posters were put up, threatening excommunication and eternal damnation to any who entered the school or permitted their children to enter. Even the woman who scrubbed the floor was shunned in the streets. This fierce onslaught caused the school to be deserted, and at the close of the year it was given up. The school at Rome, being at the Government center—the Government having wrested the temporal power from the Pope, is tolerant of Protestantism—escaped the open, bitter, violent persecution, which had destroyed the Soccavo school. In it, the pupils living in the building, came directly under Miss Hall's personal influence. Among its pupils has been a granddaughter of Garibaldi, who was in attendance during the year 1895.

Mrs. Bishop Walden's visit, in 1891, gave great

pleasure to the missionary. She was welcomed as the Bishop's wife, as a Methodist-sister, as the representative of the Society, and doubly welcomed as bringing her a companion in the person of Miss Vickery. This year the Italian Conference began its appeals, followed through successive years, for a school of a higher grade. For four years the school was located in the sixth story of a building, but in 1892 was changed to a detached residence, with large, sunny rooms, and a large garden and play-grounds. But the former height did not hinder Christians from America, on hearing the school sing some old familiar tune to which Italian words were adapted, from climbing the stairs to hear them sing, rather than hear the celebrated nuns of *Trinità de' Monti*.

In 1893, two young women came from this school to the Elizabeth Gamble Deaconess Home in Cincinnati, to receive practical training in deaconess methods of visitation and industrial and Sunday-school work; coming through the generosity of one of the founders of that Home. The one who has already been referred to, was converted under the influence of our first Bible woman at Venosa, and after her removal from the village she had herself carried on the work for a time, though quite young, and always regretting her early lack of training. These two young Italian women conduct a growing work among the Italians of Cincinnati, visiting the jails and city hospitals on regular days, when they read the Bible and have religious conversation with those of their own nationality. Converts from the mission of the Society in Italy, coming to America to do missionary work among the Italians in Cincinnati!



THE GIRLS' INSTITUTE IN ROME.

CLINICAL DISPENSARY. A NUNNERY.

ROYAL SPANISH ART ACADEMY.

During the first five years of the school, the Home sheltered seventy-two little girls, representing thirty-seven Catholic and seventeen evangelical families. The Bible is a text-book, and forms part of the regular school work. In addition to this, there is thorough instruction in common branches, and the children are taught sewing, cooking, and all the details of housekeeping. System prevails throughout the school. The great need has been the possession of property. Rents were high. At last, in 1893, a very desirable piece of property could be obtained at one-half its assessed value on certain conditions. The house was built for a nunnery, and afterward remodeled by an English philanthropist for an Orphanage. It could be had for \$15,000 if used for the purpose for which it had been refitted, and on easy terms of payment. The Society decided to purchase, and Miss Vickery returned to this country to secure the necessary legal papers, in order to have the deeds properly executed. When she went back, Miss Basye accompanied her, paying her own traveling expenses, and receiving for her services only a nominal salary.

During 1893-94, Mrs. S. L. Keen, Philadelphia Branch Secretary, made a tour of the world, and officially visited Rome. A Roman Auxiliary was organized on the Silver Anniversary of the Society, Mrs. Keen presiding. Twenty-three gave their names, pledging a prayer and a penny a week.

May 9 and 10, 1894, are dates to be remembered in the Methodist Episcopal Church in the Eternal City. On the first date the corner-stone was laid of a building which was to become the headquarters of the Methodist Episcopal Church in Italy. On May

roth the newly-purchased property of the Society was dedicated as the "Girls' Home School." The building is a large, substantial edifice, five stories high, with a small yard in front and a large garden in the rear. The front view is not the most prepossessing; its massive walls and rather small windows have a suggestion of a nunnery, and a large inscription shows it was dedicated by Benedict XIV for a nuns' school. The back of the house, however, has been remodeled,



GIRLS' HOME SCHOOL, ROME.

extensive garden, well-filled with fruit-trees and a great variety of flowers. Several tiny fountains are splashing among the green foliage, and there is a well-cultivated garden of vegetables, whose production gives healthful out-of-door exercise and reduces the living ex-

penses of the household. The building was formally opened and dedicated by Bishop John P. Newman. Miss Vickery has given an excellent account of the services, from which we quote: "The exercises were held in the large and commodious school-room. Exquisite palms stood as sentinels at the entrance, welcoming each guest with a graceful but stately greeting; garlands of ivy depended from the ceiling, and, with native parasite tendency, clung to doors and walls; while delicate ferns and beautiful Marechal Niel and La Franca roses adorned table, windows, and alcoves. The tricolored flag of Italy

and the Stars and Stripes were draped effectively on the middle wall, and blended in perfect harmony in view of all present. The audience was composed of a large number of English and American residents of Rome, consuls, *attachés* of the Government, and many Italian friends and patrons of the Church. The services were opened with a hymn sung by the thirty-five girls of the school. During the afternoon they sang several songs, delighting all with their melodious Italian voices. The Rev. Mr. Piggott, of the Wesleyan Church, offered prayer, and Dr. Burt followed with a reading of the Bible and a brief introduction. Mrs. Newman then gave a history of the Society. She told of its work in the past and its hopes for the future, and concluded by asking all present to offer a silent prayer for the success of a fund to support Bible workers in Italy. After another song, Miss Hall addressed them in the Italian language. She gave a *résumé* of the work of the institution, from its foundation in 1888 up to the present time. She spoke of the discouragements encountered at first, the antagonism on all sides, the persecutions in many cases, the difficulty of securing a foothold, and the tact and perseverance to keep it after it had been secured. From a beginning with two girls six years of age, the college has grown until now it supports thirty-five; from shifting rented quarters, it is now established in property of its own; and from a crawling though aspiring infant it is at last able to stand alone. Miss Hall concluded amidst great applause, which indicated that the audience was in sympathy with the power and spirit of the work.

"Then followed the inaugural discourse of the

Bishop, after which he received the documents recording the acquisition of the property, which purchase has resulted from the enterprise and persistent determination of the Society. He consecrated the school as an institution for Christian education, and invoked upon it the benediction from above.

"As the *finale* of the program announced a garden party, Dr. Burt invited all present down into the extensive grounds. The garden, which is a very large one, abounds in all kinds of fruit trees, vegetables, and flowers. There is an old palm, rich in branches, at the extreme end; laurels in great quantities; orange and lemon trees in profusion; lettuce-beds of enormous size form perfect squares; rows of Roman potatoes and Egyptian onions face each other in seeming antagonism; there are big and little beans, purple and white grapes, and figs in abundance.

"The day was a perfect one for an out-door fête, and the flowers burst forth in splendid perfection, just as if for the occasion. Walks down the garden under peach, pear, and apricot trees led to vine-covered arbors where ice and tea were served. Here the guests found their way, and in these cool retreats drank in the fragrance of the flowering orange-tree, and listened to the ever-quieting, never-ceasing waters of the Acqua Paola, on the top of the hill. All too soon the sun descended behind the church of St. Onofrio, and the old palm-tree nodded his dark head in the evening breezes as a sign of farewell. All took their departure, leaving the 'Istituto Femminile,' which has had such an auspicious opening, to the sheltering protection of the Janiculum under the shadow of Garibaldi's fort, where so many fought for the cause of Italy's

freedom. And thus, with the new institute at San Panezario, and the new church at Porta Pia, Methodism is established at two extreme ends of the 'Eternal City,' from which strongholds her doctrines will spread abroad under the blue and cloudless sky of a beautiful but oppressed country."

This school is the only purely woman's work for woman in missionary lines in Italy. Comparing the seventh with the first year, there is every reason to thank God, and take new courage for the future. There is cause for gratitude in the moral development and increased spiritual life of the school so long under the fostering care of Miss Hall, and now, in 1895, in her absence on her first vacation, under the supervision of Miss Vickery.

September 20, 1895, while Italians at home and abroad were celebrating the silver anniversary of their deliverance from papal misrule, the Methodists at Rome were formally dedicating their new mission house on the famous boulevard whose name commemorates the entry of the victorious revolutionaries.

MEXICO.

Commenced in 1873—Organized as a Conference in 1885—
Woman's work commenced in 1874.

The work of the Woman's Foreign Missionary Society was commenced in Mexico early in 1874 by Miss Mary Hastings and Miss Susan Warner. They sailed respectively from New York and New Orleans, met in Havana, and arrived in Mexico City January 24, 1874. Under the direction of the Superintendent, Dr. Wm. Butler, Miss Hastings took charge of the Orphanage and day-school, the nucleus of which had

already been gathered, and taught for a few months by Miss Carter, daughter of Dr. Carter, formerly of the South America Mission. Miss Warner remained in Mexico City until April, when Dr. Butler had completed arrangements for opening a school among Cornish miners in Pachuca. Mexican children were also admitted, and from the first it was open to both boys and girls. In March, 1875, Dr. Butler transferred Miss Hastings to Pachuca and Miss Warner to Mexico City. Both schools had been fairly prosperous, and so continued. Property was soon purchased, and a comfortable building erected in Pachuca, and rooms in the property of the General Society in Mexico were rented. The care of the Orphanage, with its increasing numbers, proved too heavy a burden for Miss Warner, and she became sick with typhus fever, and was out of school for months. Miss N. C. Ogden was sent to her relief, arriving during the Christmas festivities. The Sunday following, Mrs. Clementina Butler, who had seen the "beginnings" of Methodist mission work among the girls of the "East," and now of the "West," was much affected when Miss Warner brought six girls with her to partake of the sacrament of the Lord's Supper. The school continued to increase in numbers, and many of the pupils gave promise of future usefulness as Christian workers. Miss Ogden's health necessitated her home-coming early in 1878, Miss Warner following in a few months. Miss Mary F. Swaney was immediately sent out to fill the vacancy, and Miss C. L. Mulliner to her assistance during the year. Miss Warner returned in November 1879, and took charge of the Pachuca school while Miss Hastings had her vacation. For some

time the mission suffered interruptions because of the continual breaking down, physically, of the workers. Musty old convents are not very good sanitariums, and, at first, these seemed to be the only available places for the schools.

MEXICO CITY.—From the beginning, the Orphanage excited considerable interest, and was sometimes honored with distinguished visitors, attracting men in high official positions, governors and others, who expressed much pleasure with all they saw. In 1881, Miss Swaney's health required a change, and Miss M. Elliott was sent out to assist Miss Mulliner. At no time were there any two well-prepared workers in good health. In 1882 the Orphanage was removed from the mission property in the old Franciscan convent, to a nice, commodious rented building on an adjoining street. The school was reorganized, and undeniably ranked above all other similar work in the city. Another change placed Miss Swaney in charge of Queretaro school, and, in February, 1883 Miss Hugoboom arrived to help in the Orphanage. Work among the women became very encouraging. A Woman's Aid Society was formed, which was self-supporting, receiving from weekly dues and concerts that year \$266.65. The same touching self-denials that always characterize the lives of those who serve Christ are found here also. One aged woman, with a small income and a family of five or six, gave \$30 to the missionary collection. Miss Mulliner returned to the United States, and Miss Hugoboom left in April, 1884. The institution necessarily proceeded with a new corps of instructors. Miss E. Le Huray was sent out

in March, 1884, and for a time was the only American lady there. The Primary Department was under the care of a native young woman who had been educated in the United States. Miss Mary De F. Loyd arrived in September. The school compares favorably with one of its size in the United States, and the girls are very much like other girls. The event of the year in 1886 was the purchase, on February 15th, of a new building for \$30,000 in gold, the General Society assisting in a brotherly way, until the Woman's Society could meet the entire expense. It is a large stone building, with a *patio*, or inner court, situated on Second Independencia Street, one of those new streets that Juarez, the iron-handed, drove through the ancient convent of San Francisco, and is closely connected with the mission property of the General Society. At this time the course of study used in Government schools was adopted, which gave the Orphanage another advantage. Many of the girls educated here have proven valuable helpers in various parts of the mission. Some are wives of native pastors, and others are helping in families, where their superior service is much appreciated. In addition to their school work, they are instructed in all departments of household work, and their training in systematic habits of industry raises them in practical efficiency far above their countrywomen, while their earnest, true, religious life makes them a power for good. In 1887, Miss Ayres took Miss Le Huray's place, and she was given lighter work. The school increased in numbers until, in 1892, there were one hundred and forty-three in attendance, ninety-four of whom passed the public examination. The course of study covers twelve years,

exclusive of the kindergarten. They have gymnastic exercises. Spiritual life is helped by work in an Epworth League. Miss Loyd was very sick in 1890, and, through the efforts of Mrs. Bishop Walden, her mother was enabled to go from Cincinnati to nurse her back to health.

In 1892, two friends in the States made it possible to organize an orchestra of nine instruments, which are a great help in public worship. In 1893, five most excellent teachers graduated, the first class to complete the entire course of study in the history of the mission. It is interesting to note that of the forty-two native teachers working under the Woman's Society, thirty-four were educated in their own schools, though they were undergraduates or graduates from a partial course. All of these five young lady graduates are employed in the work of the mission. At this first annual Commencement, as Madai Aceves, the valedictorian, came forward, what eyes must have followed her with anxious love! "Her essay," we are told, "was well written, and was a tender farewell—to what? to whom? To the Home that for eleven years had sheltered her, and been to her the only home, in the true sense, she had ever known; to the school; to the teachers who had loved her and helped to form her character; to the classmates; to the schoolmates." Presiding Elder Butler, after brief addresses, presented diplomas, and then gave to each a volume of his father's "Mexico in Transition."

In 1894 the Misses Loyd and Ayres were granted leave of absence. The Misses Van Dorsten and Dunmore were summoned from another station, and kept up the work, with rare judgment and devotion, until

the return, in December, of the former teachers. About forty boarding and one hundred day pupils were their constant care. Many new members joined the Epworth League, and there were a goodly number of interesting conversions. Seventeen girls united with the Church on Conference Sunday under Bishop Joyce. The annual examinations were creditable to the instructors, and elicited warm expressions of approval from the lady inspector sent by the Government. This was the first time that women had been thus employed. This fact, and the fact that postmistresses, lady telegraph operators and stenographers, are coming to the front in Mexico, is one of the good signs of the times, and the presence and work of the Woman's Foreign Missionary Society has had its influence, doubtless, in the recognition of woman's fitness for these and other positions.

PACHUCA.—Miss Hastings returned from her vacation in New England to Pachuca the last of the year 1880, and has remained continuously at her post ever since. In February, 1881, Miss Elliott was transferred from the Orphanage to take charge of the English-speaking work, and remained until her marriage, the last of 1883, to Mr. R. Wilson. There were 100 girls enrolled at this time. In January, 1884, Miss Laura Latimer joined the mission, and assisted Miss Hastings for one year, and was transferred to other work. In 1887 the school was under the superintendency of Miss Field, whose presence in Mexico allowed Miss Hastings to take a greatly-needed rest. Miss Hastings's steady Christian example and faithful teaching through all the years have brought forth unfail-

ing results. The girls educated under her remain firm to their Christian life and profession. They have seen her kneeling at the bedside of the sick and dying, shrinking from no poverty, filth, or disease, if she could minister comfort and help a soul to trust in Jesus. It is no wonder the girls believe in her Christ. She meets with opposition from the priests—work in a Romish land must be a continual war—but is often encouraged by words like these: "I want you to teach my daughters religion; I want them to have your faith." In 1889 the Mexican pastor reported 50,000 Scripture verses repeated by the children in this school. That year Miss Hastings opened a second school in another part of the city, and in both had 215 children under instruction. For assistant teachers young women are employed who have been educated by her. Nearly six years the demand for enlarged borders was heard in the General Executive Committee meetings, and in 1894 the increased accommodations were completed, when the school had an enrollment of 355 pupils, the highest number hitherto attained by any similar Protestant institution in the Republic. An interesting feature of the school is an orchestra, with some ten or twelve young lady musicians, who are always ready to assist on festive occasions. At one time they serenaded the governor of the State on his birthday, and were received most cordially by the State officials.

In the early days, when revolutions were the order, Miss Hastings and her school were especially exposed, from the nearness to the Government House. In 1876 a grenade demolished one of the older buildings, and, after the attack, she found a good-sized piece of a shell

at her bedroom door, plenty of balls in the school-room, fresh and hot, sixteen bullet-holes in the front door. Several balls passed through the chairs and benches. These were days of severe and bitter persecution, when "Death to Protestants!" was yelled in the ears of the missionaries as they passed quietly along the streets, where they were in constant danger of martyrdom.

PUEBLA.—In June, 1881, Miss Warner opened the Puebla school in a rented building, which had been with great difficulty secured, as no landlord desired a Protestant school under his roof. Three little girls were the pupils during the first week, and the enrollment for the year was only eighteen, nine of them remaining for examination. This was a very discouraging beginning, and success seemed problematical in such a fanatical city; but Dr. C. W. Drees, then superintendent, urged another year's trial before abandoning the field. It required tact, skill, and Divine guidance wisely to direct the children in Bible study, and so the simple story of Jesus was read; and the truth that all Christian history and doctrine centered in Him was taught. The next year an advance was made, twenty-four pupils remaining for examination at the close, and Miss Warner began to hope for a flourishing school. A native assistant was secured, a graduate of the Puebla Normal School. In 1883 a change of buildings became necessary. The house at first rented passed to a new owner, who insisted on possession as soon as practicable; but Mexican law conceded to a tenant the right of occupancy for three years, if rent is promptly paid; so the missionaries took time

to find a convenient place. The school was needing a large room, and at this juncture the one directly opposite was vacated providentially, affording the desired accommodations. The building was definitely engaged before the owner was aware that a Protestant school was to occupy it. Only the second floor was rented, and trials began when a Catholic priest from the country, with a family, and horses, dogs, chickens, parrots, etc., took possession of the lower story with its small *patio*. Several months passed before he was induced to leave. Then the lower tenement was rented for the school, to be occupied by Miss Orcilles, the Mexican assistant. The school was prosperous, the enrollment being over fifty. An interesting class of girls was being trained in accordance with American educational methods; and better, was daily reading and studying the Bible and singing gospel hymns. Another assistant was obtained as the character and aims of the school were being modified.

Miss Warner's health being very much broken, she returned home in 1884 for a few months of rest, and the school at Queretaro being small, a Mexican lady was placed in charge, and Miss Swaney transferred to Puebla. This school, which had been built up by three years of hard work by Miss Warner, took first-class position, attracting to it a better class than is usually found in mission schools, and largely from Romish families. It lost none of its prestige under Miss Swaney's care. The plan of training the more advanced pupils with reference to a normal course, and, if possible, of founding a normal school for the education of teachers to be employed in the mission schools, began to take form. Upon Miss Warner's

return in the fall, negotiations were completed for the purchase of a missionary home and school building adjoining the new property of the General Society, and the changes necessary to adapt the house to school purposes were soon begun. As the work needed two American teachers, it was deemed best that Miss Swaney should remain, if her health, which had become impaired in Miss Warner's absence, would permit; but a rest of several weeks failed to restore her, and she returned to the United States in the spring of 1885. The new building was ready in February, 1886, and Miss Lizzie Hewett was sent out to assist Miss Warner. The following year Miss Hewett opened a school in Tetela, and Miss N. C. Ogden came again to Mexico, inaugurating the Kindergarten Department in the Puebla school. She accomplished a most difficult task in interesting a number of women in a kind of sewing society, with a regular membership fee, the profits of which were used in meeting the expenses of the kindergarten. In the summer of 1888, Mexico enjoyed her first Pentecost. A gracious revival broke out in Puebla, when the most advanced pupils in the schools under both Societies, were converted. Miss Warner closed her schools for the time. Again, in 1889, another outpouring of the Holy Spirit, and the entire school was wrought upon. A class of two young ladies graduated; all departments were in a prosperous condition. Besides the two American ladies, three Mexican teachers were employed, also a professor of music; and several of the pupils assisted in teaching as a training in normal work. There were nearly thirty-five boarding pupils, and a total enrollment of over one hundred and fifty in all. Additional room

was provided this year. Miss Ogden retired from the work, and Miss Parker returned, taking charge of the school, when Miss Warner came to the States toward the close of 1890. She married the following year, and remained here. Miss Anna Limberger was soon sent out to undertake the supervision of the kindergarten and elementary departments. There were then 200 girls in the schools. Among the changes that have occurred, is the adoption, previously contemplated, of the course of study used in the normal school of the State of Puebla, that there might be no discrimination against our girls when applying for positions in the public schools. Under the able management of Misses Parker and Limberger, the Puebla Normal Institute greatly increased in numbers, and advanced in all departments. Eight graduates are teaching in Puebla or elsewhere. In 1895, Miss Dunmore was added to the teaching force.

MIRAFLORES.—A school was opened in Miraflores in 1879, containing twenty-seven scholars, which, in 1883, had grown to seventy-five, and in 1885 a new school-building was completed. Here no old convent is made use of, and the picturesque has yielded to the healthful; the room is sunny and well ventilated, which is in marked contrast to almost all else in Mexico; the saying, "It was once part of an old convent," whose titles had to be "cured" by the owner giving to the Church large sums for absolution, had become very familiar. Two hundred names were enrolled on the register, and the teachers were graduates from the Orphanage in Mexico City, who met the demands of the work in an excellent manner. Truly this has

been our Protestant corner of Mexico, where evangelical work has the right of way. Generous aid was given the work by Mr. Robinson, a kind-hearted Englishman, the manager and principal owner of a large cotton factory, his eldest daughter teaching in the Sunday-school. In 1887, Miss Le Huray was appointed to this school, with two girls from the Orphanage, one of whom was Carlotta Gutierrez. It became, in 1890, the largest day-school in the mission. Here she was sometimes called on, in the absence of the preacher, to bury the dead and perform other unusual duties.

GUANAJUATO.—Early in the year 1885, Miss Latimer was sent to open a school in Guanajuato, a hot, unhealthy city, built in a ravine, with a river running through it, over which many of the houses are built, and which receives all the sewage of the city, and never has any water in it except when it rains. The work progressed astonishingly; all the women of the Church met in Miss Latimer's Bible-class. In less than two years she was compelled by failing health to abandon the work. Mrs. (Elliott) Wilson taught the following year, and was succeeded by Miss Anna Rodgers, who remained until her marriage, nearly two years later. Miss Ida B. Walton was sent out in 1890 to take up the work laid down by Miss Rodgers. In 1892, Miss Lillian Neiger, who had seen several years' service with the Friends' Society, was transferred to us, and sent in January to Guanajuato. The school numbered seventy-seven. Luz Aguilar, from the Orphanage, was sent to assist her, who kept up most creditably under the disabilities arising from the departure of the teacher, Miss Neiger, in the midst of the year



SENORITA JOSEFA, A BIBLE WOMAN.

CARLOTTA GUTIERREZ.

LUZ AGUILAR.

1894. She had been supported by the Arch Street, Philadelphia, Auxiliary on the Sarah L. Keen scholarship. The married ladies here, as elsewhere, put the Society under obligation by their timely aid in the absence of our own missionaries. In the summer of 1895, Miss Van Dorsten went to the relief of this work.

TETELA.—New work was started among the Aztecs in Tetela in 1886, by Miss Hewett. She had thirty girls the first year, a number of whom were really young women. She also secured the attendance of a good proportion of the girls in Sunday-school. Many of these people had never even heard of a Bible. Some were forbidden by the priests to attend the school or church; but came in to the evening family prayers, or would listen through a partially open door to the religious service. The work grew from a small school to a large one of nearly one hundred enrollment; then to two, and even three schools. Miss Hewett lived here two years without the society of any missionary's family, or any one able to speak English, and was several days' ride on a pony's back from the nearest mission station. She was re-enforced by Miss Van Dorsten in 1890; but her physical condition demanded a complete rest in the home-land, and Miss Dunmore went to Miss Van Dorsten's assistance. In 1893, seven girls were baptized. The school was left to the care of Mexican teachers that year, and the missionaries were transferred to other stations.

Very early in the history of the mission, Bible women were employed under the supervision of the married ladies, and schools were opened by native

teachers in Orizaba, Apizaco, Tezontepec, San Vincente, and Guanajuato. At this last-named place Miss Swaney was sent in 1882, but was soon obliged to go to the relief of larger schools. The work always suffered here from the religious fanaticism of the people, and in 1884 the persecutions were unusually severe and determined. In 1885, Mary Morris, a young lady of English parentage, brought up in the Orphanage at Mexico City, taught this school. She was the first teacher sent out by the mission schools. In Ayapanga, in 1880, six young Indian women were learning their A-B-C's in a little square room in an adobe-house. Three years later there were thirty girls in the school, and one of the first six was in charge of the Primary Department. This progress was the more noticeable because in the midst of a bigoted Catholic region. In 1888, it attracted the attention of the Government.

In 1890, new points of opening were made under most favorable auspices. At La Cañada the Government offered the building and furniture of the girls' school if the mission would supply the teacher. In 1891 a similar request came from Xochiapuelo. Atzala also asked for a Protestant girls' school; a town, which, a few years ago, was baptized with the blood of twenty-seven martyrs, and the little church almost exterminated. Oaxaca has asked for several successive years for a school. This is the State of Juarez, the Liberator, and of Diaz, the present President.

In 1895 the number in attendance on our schools in Mexico was 1,137.

Mrs. S. L. Keen, Corresponding Secretary of the Philadelphia Branch, visited Mexico in 1886, and was

empowered by the Reference Committee officially to look after the work, and settle any emergency questions that might arise.

SOUTH AMERICA.

English work commenced in 1836—Spanish in 1864—Annual Conference organized 1893—Woman's work commenced in 1874.

South America is constituted a mission field by a perverted and corrupted form of the Christian faith, while in the heart of the Continent there still remains the darkness of paganism, unilluminated by a single ray of the Light of the world.

ROSARIO.—The pioneers of the Society in South America were Miss Lou B. Denning and Miss Jennie M. Chapin, who embarked on the Brazilian mail steamship, *en route* for Rosario, some time in January, 1874, and reached Buenos Ayres the 12th of the following March. A terrific *pampero*, blowing at the time, threatened to engulf them in the angry billows ere they could gain a landing. After a week they continued their journey to Rosario. Here they found pioneer work to do; the breaking down of prejudice that often amounted to hatred toward Protestantism, only a few years before it was a crime to own a Bible; presenting the truth so that it might be more attractive than the errors of superstition, taught for centuries; winning the confidence of the people by living example as well as precept. They found the weariness of uphill plodding could only be relieved by knowing that the Omnipotent Arm upon which they leaned was their strength. Perseverence, patience, and prayer brought results, even beyond their fondest hopes.

During the first few months a pleasant home was found in the family of Rev. T. B. Wood. Just one month after their arrival they began teaching some native boys Mr. Wood had taken into his home to educate and Christianize. This gave them practice in the use of the language, while studying the theoretical part. During these months of preparation an opportunity was given to look over the field, learn about the people, their customs, manner of living and notably their spiritual blindness, superstition, and idolatry. The more they knew of the people and their houses, the more they felt they could not live alone or set up housekeeping. But the Lord never requires the impossible. In less than a year after their arrival Providence provided a house adjoining Mr. Wood's, and they found they could keep house, even under the many disadvantages. After they were settled in their own hired house, they opened a school for girls, and had one little native girl, six years old, for their first pupil; also Elsie Wood, now the representative of the Woman's Society in Peru, and her sister Amy, who came for the novelty of the thing, as she was too young to know much about school duties. It was a small beginning; but the numbers increased week by week, and the missionaries thanked God, and took courage. The following year larger accommodations were needed, and as the school opened they thought if the number reached twenty it would be a success. But the Lord was giving them favor in the eyes of the people, and when the register showed ninety names, they could but exclaim, "Behold what the Lord hath wrought!" They were not confronted by open opposition, as a liberal spirit of

tolerance, especially toward North Americans, had been disseminated among the people, largely due to the Administration of Don Domingo Sarmiento as President of the Republic. While representing his country at Washington, he studied the public-school system of the United States. Being elected to the Presidency while yet in Washington, he resolved to take this system to his people, believing it to be the key to national prosperity. But he was confronted with the fact that none of his people would put it into practice. As he was gifted with a strong, determined will, he sent to the United States, brought out teachers, and had schools organized according to his ideal system. These schools have been a conspicuous factor in changing the condition of society and in elevating the country intellectually; but the same spiritual ignorance characterizes the masses.

While caste does not exist in Argentina as in India, the children of the wealthy class, as a general rule, do not mingle with those of the working class. The common, or municipal school, was for the latter, and private schools for the former. Misses Denning and Chapin allowed no distinction, and seated the girl who paid tuition, studied French, English, and music, beside the one too poor to buy the books she needed. As the school grew, there was less time for outside work, tract distribution, Scripture reading, and so forth, from house to house. Home cares were increased by day-boarders and orphans being added to the inmates. Prayer-meetings for the girls; working in the English and Spanish Sunday-schools; doing the work of house-keeper, seamstress for the orphans; teaching; superintending Sunday-school, with all that belongs to the

several departments, left not many idle moments. In August, 1880, relief was furnished by Mrs. E. J. Clemens, and one week after her arrival these two missionaries started for home, broken down in health to such a degree that many thought they would find an ocean grave.

Miss Julia E. Goodenough was sent out immediately to strengthen the work, and Mrs. L. M. Turney to act as matron. Mrs. Clemens felt obliged to leave the work on account of the state of her health, June 16, 1882, and Misses Denning and Chapin returned the following February, after a rest of two years. The derangement of the whole work made the task of bringing back system and order no easy one; but, with patience and perseverance, they succeeded in regaining some of the lost ground. As an evidence of loyalty and loving service, Miss Denning at one time declined \$150 per month from the President of the Board of Education for the province, who had visited the school, if she would go into Government employ.

While at home, a pressure was brought to bear on the General Executive Committee to provide a Home if the work was to be continued. Rented houses are both expensive and unsatisfactory. Provision was made for the purchase of property, and much time spent in looking about. A house and lot was finally secured for the school, and a Home was built on the adjoining lot that would accommodate boarders and orphans. March 15, 1884, they took up their residence in the new quarters, tired, but happy to have a permanent abiding-place. The cost of the property was \$11,000 in United States gold. Some changes were

afterwards made, bringing it up to \$16,000; but the increased valuation is considerable more than the entire cost. The institution was conducted after the Mt. Holyoke plan. It soon became necessary to limit the number of applicants, and many had to be turned away. In 1886, another school was opened in a different part of the city. The two schools for years had an annual attendance of two hundred and fifty to three hundred girls, representing all classes of society, from the *rancho* to the palace. In 1888, Miss Mary E. Bowen was added to the corps of teachers. In 1890, these conscientious workers, as they were obliged to admit their strength was insufficient for the work, though they would gladly have given a life-service to it, felt it were better to give place to those who were stronger. Almost alone, as representatives of the Methodist Episcopal Church, these two had maintained in Rosario the standard of pure religion during considerable periods in sixteen years. When they resigned, the Society had property worth \$25,000; had two day-schools, two Sunday-schools, a Spanish preaching-service and prayer-meeting. A large number of those trained in the Home were teachers in evangelical schools. Miss Elsie Wood was appointed to the charge of the work, but removed, in 1891, with her family to Peru, when Miss Mary F. Swaney, who had had experience in the Mexican mission, was sent out. Her arrival and care of the boarding and day schools has been very advantageous. This, together with the efficient aid given in the Home by Miss Disosway, brought great improvement in the general state of the work. Miss Disosway was God's gift to the mission in a time of great need. In July,

1892, he took her to himself, and Miss Swaney's cares and responsibilities were correspondingly increased, since they had been shared as by a full missionary. For three years now Miss Swaney has been doing this work alone, without the aid of any one from the home-land. Catholic teachers are never employed in the schools in South America.

MONTEVIDEO.—In 1878 an excellent opening was found in Montevideo, and the services secured of Miss Cecilia Guelphi, an Argentine by birth, whose talents were of a high order, and whose services were in demand for nearly twice what the Society could pay her. She readily spoke, wrote, or sung in Spanish, Italian, and French. The school was opened with forty children. Over the door a sign was placed, *Escuela Evangelica para Senoritas* (Evangelical School for Young Ladies). At first she had to struggle against ridicule, contempt, and even persecution; but God, whose instrument she was, gave her grace and strength for her day. She founded and developed a school system admitting pupils by the payment of fifty cents, although she received those not able to contribute that amount. This course benefited the laboring class without pauperizing them. For the first year only eight dollars was received; but in eight years from then, the receipts were \$1,124.13. From the first she had a normal class for training future workers. These she taught out of regular school hours, upon a thorough, systematic course, and had them pass Government examinations, thus taking rank with other teachers of the same grade. Gospel hymns were sung in all her seven schools, the Bible was much read, and day by day her

little army of over five hundred pupils sang the gospel in many a poor home. She was greatly beloved by all. In 1886, after eight years of remarkable service, Miss Guelphi was summoned to her reward. For two years the schools remained under the supervision of her brother, Rev. Antonio Guelphi. In the larger number of the school-rooms, Sunday-schools were held, and in many, preaching-services and prayer-meetings were established. One evidence of the public interest awakened by these schools came in a donation of land, which it was thought would become valuable and afford a building-site in the future for a chapel or a school.

In 1889, Miss Minnie Z. Hyde was appointed to this work, and Miss Bowen was sent down from Rosario, where she had been two years, to assist her. In 1892, the entire management of the other six schools (they had only had the central) passed into their hands. They organized this central or high school and five primaries. The difficulty in grading was with the native teachers, who objected to text-books. The Bible-classes were also graded, and given written examinations. No one objected to taking the Bible as a study. A flourishing Sunday-school was held in the Home, with an attendance of sixty-three—the largest Spanish Sunday-school in the city. On Children's-day, eleven young people, between the ages of eight and sixteen years, joined the Church on probation, and a probationers' class was formed for Sunday afternoons. Averse as are the children to study and discipline, with their inherited slothfulness, it made the task of organizing a perplexing and discouraging one. But obstacles were overcome, unfavorable criti-

cism was changed to approval, and the way made clear for the growth and prosperity of the work. English was added as a requirement; a professor from the National University was secured to teach French. A music-teacher, a professor in mathematics, with other teachers, gave them quite a faculty and a fine standing as a school of high grade, commanding first-class patronage. A new building was furnished in 1893, costing nearly \$20,000 in gold, and Miss Hyde, very much broken in health, retired from the work. On New-Year's day, 1894, she married Professor Daniel T. Wilson, and resides in Michigan.

Re-enforcements were found in Miss Lizzie Hewett, of the Mexican Mission, and Miss Rebecca J. Hammond. The day-schools were reorganized into a large school for boys under Brother Guelphi, and the other for girls in care of Miss Hewett, and the results seemed fully to justify the change. Early in 1894, circumstances occurred which led to the transfer of Miss Hammond to Asuncion. This left Miss Hewett with much work, heavy cares, and great responsibilities, and in 1895 she became critically ill, but remained on the field. During the summer, Miss Elizabeth S. Downing was sent out.

BUENOS AYRES.—In 1883, Miss Julia E. Good-enough left Rosario, and went to Buenos Ayres, under the most urgent appeal from the authorities of the Church, to take charge of the girls' department, in the Ragged School, of about eighty pupils. It was conducted in the "Five Points" of the mission, and attended by the children of the poor who live along the river front. The support was shared by the General

Society, the Woman's Society, and private contributions. The school grew most satisfactorily, and was felt as an evangelizing agency in the city, with its woman's meeting, sewing-school, class and gospel meeting, and an English prayer-meeting. In 1886, after six years of service, Miss Goodenough married Professor Hudson, of the Government schools. In 1888 a boarding-school was opened, and in 1889 Miss Eleanor Le Huray, of the Mexican Mission, was transferred here, and undertook, in addition to other duties, a training-school for teachers, where she had twenty-five pupils, and four assistant teachers. She also successfully addressed herself to the advancement of the grade of the central department of her school. A new day-school for primary grades was opened without expense to the Society. In 1892 there were sixty-five pupils in the boarding-school, not only self-supporting, but with part interest in the Ragged School, where two hundred and fifty little waifs from the tenement-houses of the poorer districts were taught, a creditable enterprise of the evangelical mission in a Catholic country. The boarding-school girls were of many nationalities, but the language of the country was used, and Spanish customs followed in all matters of minor importance. The Bible was studied forty minutes each day, and Church service and Sunday-school, and weekly-prayer-meetings were faithfully attended. At the time of Bishop Newman's official visit in 1893, a grand Sunday-school rally was held of the Spanish people in the Methodist Mission, where over twelve hundred children were present from the Sunday-schools of Buenos Ayres alone. Mrs. Newman organized a Woman's Foreign Missionary So-

ciety, which, added to that of the recently-formed Epworth League, equipped them with societies. Miss E. Thompson was employed as teacher here in 1893; and in 1894 a new school-building, with capacity for two hundred and fifty children, was built, and furniture supplied from New York.

PERU.—The beginning of a system of schools destined to become of vast importance, was made in Callao, Peru, by Miss Elsie Wood, September 15, 1891, assisted by her sister Amy, about two weeks after her arrival from Buenos Ayres. This was the first evangelical school in that territory, half as large as the United States. In two weeks there were twenty children present, made up from *Señor* Penzotti's congregation. The need seemed too great to wait for home instructions, and so a few benches were bought, some settees from the church borrowed, Miss Wood put in some maps, a globe, and a small blackboard, the people in whose house the school-room was located loaned a table, two chairs, and a water-bottle and glasses; and thus equipped, without previous advertising, the work was launched. The children were from five to eighteen years of age, of all colors—Spanish, Peruvian, Indian, Negro, and even Chinese Peruvian. A small tuition fee was charged. They closed for their summer vacation, December 15th, with thirty-four scholars. On January 4, 1892, School No. 2, the Callao High School was started, in which English as well as Spanish is taught. This school is held in the best school-room in the city, and is connected with the boys' school. These rooms, with good-sized courts or play-ground, belong to the committee in

charge of the English Protestant Church, which has been for years without a pastor. They came very providentially into the hands of our missionaries, with the furniture, maps, seats, and desks. During the year forty-one girls were registered. These girls are older and more advanced than those of any other school in Callao. The first school was placed in the hands of a former pupil. A third school was opened in 1893, with a young Peruvian woman, one of the converts, as teacher. The number of schools had increased in 1895 to eight. "These are all evangelical agencies, with the Scriptures in the hands of the scholars, and gospel hymns in their mouths, tending as directly and powerfully as the Sunday-school to put the gospel into their hearts, and vastly more than the Sunday-school to shape their lives." In a land where public preaching is forbidden by law, the school becomes disproportionately important to our work. Miss Elizabeth S. Goodin was sent out in 1895 by the Des Moines Branch.

ASUNCION.—As has been stated elsewhere, Miss Rebecca J. Hammond was transferred from Montevideo to Asuncion, in Paraguay in 1894, and reported, before a year was closed, between thirty and forty pupils.

AFRICA.

Commenced in 1833—Organized as a Conference in 1836.

In 1874 the Woman's Foreign Missionary Society believed that the time had come when it might and ought to enter Africa, and undertook the support of a native teacher in Bassa. Correspondence was

opened up with the Secretary of the Liberia Conference, Brother Deputie, as to the further needs of the work there. He urged the necessity of "a female missionary and teacher being sent either to Monrovia or Mount of Olives," naming his preference for the latter place. In 1877 he wrote, "The Parent Board made a failure, in the early days, by not getting girls and training them in a country like this where polygamy is practiced to such a fearful extent;" citing, as a reason, "keeping the young native Christian men from marrying heathen wives by furnishing them with trained Christian young women." There is a great demand for training institutions to qualify teachers for the native work.

After advising with Bishop Gilbert Haven and Rev. J. T. Gracey on their return from Africa, it was decided that the only satisfactory way would be to send a woman from this country who should be able to plan and carry on the work. Accordingly the Executive Committee at Minneapolis, in 1878 made an appropriation of \$1,500 to be used as opportunity offered. No use was made of it that year, but the next was more encouraging. Early in 1879 the General Missionary Society sent out Mary Sharp, and as her work was the legitimate work of the Woman's Society, her support was taken by it soon after her arrival in Monrovia. Miss Sharp was for many years previously engaged in mission work among the freedmen of John's Island. On reaching Africa, she undertook work among the Kroos in one of the suburbs of Monrovia. With the help of the natives, she put up an inexpensive bamboo building for a chapel and school-house, which was burned down in 1882.

when the Society furnished means to build on a larger scale. She wrote in 1881: "There is not a uniform attendance at our school-house in Krootown. If it is a good fishing-day, at least half are engaged in fishing or selling fish. If they succeed in selling the fish in good season, they come to school. Veytown is across the mouth of Stockton Creek, quite a large stream. There are Kroos there, and ten boys from there come to see me at the seminary. Sometimes they run in and drop their string of fish down, read a lesson, and are off. They come in canoes; yesterday there were eight, to-day only two. I have four with me for whom I provide." Miss Sharp, believing that missionaries lingered too long on the Liberian coast, and that it was time they went out among the heathen, whose moral degradation called loudly for help, took a trip up the Niger to ascertain the possibility of reaching the natives in the interior through the agency of that stream.

After traveling some distance she selected a site as a base of operations. In describing the natives as she found them, she wrote: "Polygamy is common; human sacrifices are offered, especially on the death of a leading man; in every town the slaves outnumber the free people, and cannibalism is practiced. Deep, dark, overshadowing night, a night of death, moral and mental, covers this *Lost Continent*. O, the labor, the money, the lives that will have to be given before Africa is redeemed! Yet the earth (and Africa is part of the earth) is to be full of the knowledge of God." In some places they were asking for teachers and preachers. At Opolo, at the head of the Brass River, one of the mouths of the Niger, the

king offered to build a church, but he wanted white missionaries.

Miss Sharp traveled amid much danger, sometimes sleeping in low, marshy places, near the deadly mango swamps, but enjoyed good health. On one of her tours she entered a town where, a few years before, the rankest cannibalism prevailed, the natives often carrying human flesh around in baskets for sale. Through missionary influence a wonderful change had been wrought. She says: "A converted native at Old Calabar Mission prayed that God's goodness and mercy might cover me around and around. It has been ever so. Were I a little more ethereal I think I might have discovered the white tents of the encamping angels; for you know 'The Angel of the Lord encampeth,' etc."

In 1883, at the General Executive Committee meeting in Des Moines, the following action was taken: "The Parent Society has no white missionary at present in Africa, and its work has been greatly lessened in that country. The Woman's Society has been represented there the last four years by Mary Sharp, who has frequently expressed great dissatisfaction with the Society, which has paid her the full amount of her salary up to November 30, 1883. Her work has been chiefly among the Kroo boys, who are of a race hitherto inaccessible, and of such unsettled and wandering proclivities that a permanent establishment among them has been impossible. The Parent Society, having withdrawn its approval of Miss Sharp as a missionary of the Woman's Society, after consultation with the Bishop and missionary authorities of the Church, she has been recalled.

“The Woman’s Society still holds itself in readiness to follow whenever the Parent Society shall again enter or extend its operations in Africa, and prays for the time when, with suitable and efficient workers, it may do something for the evangelization of that dark and difficult field.”

MISS EMMA MICHENER.

In the fall of 1879, Miss Emma Michener, of Philadelphia, called upon the Branch Secretary, Mrs. Keen, to talk about her desire to go as a missionary to Africa. Mrs. Keen presented to her other fields, with their pressing needs, told her of the deadly climate, and overflowing graveyards of Africa, but she answered, “I believe the Lord calls me to go to Africa; I go because it is most degraded, and needs me most.” This was the same spirit of consecration that led her, as a successful teacher, to resign her position, and for two years teach in a school for colored children. She also said: “If my death in Africa is worth more to Him than my work, I am His to do His will.” She was accepted as a missionary for Africa. Her life had been full of good works. She had assisted the home missionary among the emigrants; was not only zealous but efficient in visiting, teaching, and in persuading men to give up drinking and attend religious services. She taught a class of twenty boys in the mission Sunday-school, and led the children’s meeting in the Church on Saturday afternoons. Great hopes were centered in her for usefulness in her newly-chosen field. On her way out she had a narrow escape from fatal shipwreck off the coast of Wales, when the *Montana* went on

the rocks during the night of March 13, 1880. While in the leaking, open boat, in the darkness, she says this thought came into her mind: "I thought God had called me to go to Africa; but if He wants me to go up from a watery bed to-night, all is well." She reached Monrovia in April, 1880, and commenced teaching. Soon there came a call for a teacher to go to Bassa, eighty miles farther down the coast; she responded, and in June opened a school for girls in the Methodist church-building. This grew rapidly in numbers; but in a month or two the climate began to affect her health, and she became very ill of African fever; then followed many weary months of extreme illness. In November, a woman employed by the Baptist Missionary Society, Mrs. Vonbrunn, heard of her suffering, and had her removed to her house, some nine miles up the St. John River. She was now in the hands of an experienced nurse and a kind friend, and, under God's blessing, she seemed to recover her health. In all her moments of conscious reason her faith never wavered that she would yet be permitted to do some work for God in Africa. In writing of her illness, she says: "How precious the blessed Lord was to me in my hours of loneliness, and how sweetly I was enabled to rest my all on Him! thanks be unto His holy name!" During her convalescence she was repeatedly urged to return home; but to every suggestion she turned a deaf ear, and, after a short visit to Monrovia, returned to Bassa, and commenced teaching again in April, 1881. She believed God wanted her to go right out among the natives, however, and having obtained a grant of one hundred acres of unoccupied land in any spot in Li-

beria she might select for a mission, July 12th, with several native boys, she left for the interior. There were no vehicles for travel, and no roads for them; rivers to cross, and no bridges. All overland travel is done in hammocks. Imagine this brave girl swung in a hammock, carried by nude savages through dense forests and thick jungles, or supported on their heads as they wade waist-deep across large rivers; twelve miles from even a civilized Negro, and fifty miles from the only two other white persons in Monrovia, right out among the natives, and everywhere, if not too much afraid, they would run out of their settlements to see the strange white woman that had come from far over the big water to teach them God palaver. When the desired location was found—a high hill, well wooded, with a running stream of water—she sat down amid the vast panorama of beauty and cried, "Eureka!" and, while tears of joy streamed down her cheeks, sang, "Praise God, from whom all blessings flow," and said she believed her heart would almost burst for joy the day when the school-bell rang out on that hill, and re-echoed through those forests.

In October she wrote: "I have a school numbering forty-two children. Six of them are boarders, and many of the girls are natives. A few days ago one of them was converted, and this morning led in prayer. Two others are serious. I have made considerable progress in the Bassa language, and my work has attracted attention from some of the most influential men of the neighborhood. They are so pleased with my resolution to remain, notwithstanding all I have suffered, that they assure me they will do all in their power to assist in my missionary operations. They

have agreed to put me up a building without any cost to the Society at home, which will be ready for occupancy by January 1, 1882."

Miss Michener was taken suddenly ill on an English steamer going from Bassa to Monrovia, and died December 10, 1881. Her remains were taken to Monrovia, and buried in the little cemetery beside those of Melville B. Cox.

Mrs. Amanda Smith visited her grave when in Africa, and says: "A very pretty little bush seems to have volunteered to mark the spot; and just where her mother would have planted a rose on the breast, a beautiful vine, something like our trailing arbutus, has spread out its branches, which forms almost a star, and at the foot is a bunch of ferns." In 1882 the Philadelphia Branch solicited, within its territory, special offerings for the purchase, transportation, and erection of a suitable stone to commemorate her devotion and sacrifice, and mark her resting-place. April 19, 1884, Rev. David A. Day wrote: "The stone and fence have been placed in position. I have not seen the work since it was completed, but the American minister at Monrovia tells me that it is well done. I went down and engaged the workers, made arrangements for carrying it to the cemetery, etc."

What shall we do for Africa? is the great problem.



OUR DECEASED MISSIONARIES.

FLORENCE NICKERSON,	EMMA J. EVERDING,
Lucknow, India.	Nagasaki, Japan.
M. E. LAYTON,	MRS. MARY A. (VANCE) BELKNAP,
Cawnpore, India.	Tokyo, Japan.
ANNIE BIGELOW SEARS,	CLARA DOWNEY,
Tientsin, China.	Bijnour, India.



OUR DECEASED MISSIONARIES.

LETITIA A. CAMPBELL, Peking, China.	MRS. L. H. (GREEN) CHENEY, M. D., Bareilly, India
SUSAN B. HIGGINS, Yokohama, Japan.	EMMA MICHENER, Monrovia, Africa.
CECILIA ELENA GUELFI, Montevideo, S. A.	ELLA GILCHRIST, M. D., Kiu Kiang, China
	HARRIET KERR, Bareilly, India.

CHAPTER XIV.

REMINISCENCES.

IN looking back over the years, what memories rise among the home-workers! Mrs. J. T. Gracey says: "Those who, in the early years, looked on with half-amused contemplation of woman's organizing and administrative skill, have come to realize the business enterprise, literary ability, and far-reaching plans of this Society." Mrs. E. T. Cowen remembers "the doubts expressed by some and open opposition by others; the sneers that cut a sensitive woman like a lash; the touching pictures drawn of home duties neglected; the Church doors closed to us!" She remembers also brighter pictures: "True brotherly support from others; friends where friends were needed; access to the ear of One whose right arm never faileth." Surely the dark days ended gloriously.

"What a story, full of pathos and humor," says Mrs. E. J. Knowles, "might be written of those early experiences in organizing Auxiliaries in the days when it was a brave, if not a 'bold' thing for a woman to lift up her voice so that it could be heard in public!" Then, referring to the farewell meetings of thrilling interest in the autumn of 1870, held for "our first very own missionary, Miss Fannie J. Sparkes," in New York, Brooklyn, and Newark, she adds: "What times were these! All our hearts went with our missionaries then; for the number was few, the way was long, and the work in its uncertain

beginnings. Now, 'many run to and fro,' and we are in danger of forgetting that they need as much as ever our sympathy and prayers."

In the beginning of this modern missionary movement among women there were "opposers" in the West, as well as in the more conservative East; and there were ministers and laymen in the Church who said: "Let your women keep silence in the churches." Mrs. M. J. Shelley, of the Topeka Branch, recounts some interesting incidents. "At one time," she says, "because of the difficulties in the way of representing our work to the women of the Churches, we asked for a day at camp-meeting, but were refused. We were offered a day after the meeting closed, on two conditions; first, we must pay the police force, which was deemed necessary for our safety; and, second, we must take no collection on the campground. We were perplexed to know whether we ought to accept these terms, because we had no funds; and we had planned to meet all expenses by collections. After much prayer and thought we accepted the conditions, believing God would in some way help us in this extremity.

"Accordingly, we made all necessary preparations; but when the meeting closed, almost every tent-holder had left the grounds. The wives of some of them would have remained; but their husbands said they had been there so many days already, they could stay no longer. Others declared they did not care about staying to a *woman's* foreign missionary meeting. After consultation, we concluded to trust our God for protection through the night, to save expense by dismissing the police, and ring the bell ourselves

"The day dawned fair and beautiful, and we were up early for our morning prayer-meeting. We realized at our first gathering we were not alone; God was with us. Some of the officers of the Camp-meeting Association remained with us, and at our nine o'clock missionary love-feast they became so interested that they came to us and said: 'We have concluded that the Woman's Foreign Missionary Society is not detrimental to the promotion of holiness, and, if you desire, we will give you a day next year during our meeting.' Before the eleven o'clock service was concluded we were waited upon again, and told that we might take a collection at the close of the service."

"An itinerating experience is also given, of which Mrs. Shelley was a part. On a cold day in November a carriage might have been seen moving slowly, because of the mud and rain, over the Brownville and Tecumseh road, a distance of thirty-five miles, in Nebraska. The horses had been made life members of the Woman's Foreign Missionary Society, and afterwards spent years in making such journeys. The occupants of the carriage were a driver and two very diminutive ladies, so completely enveloped in wrappings as to be scarcely recognizable by even intimate friends. That you may know who these women are, we clip from a local column this notice: 'Mrs. Nind and Mrs. Prescott, two traveling missionaries for the Methodist Episcopal Church, gave us two entertainments this week.' Fortunately, the informant did not stop here and leave us in doubt as to the nature of the entertainment, but adds: 'in the way of a sermon from each.' This is all the people seemed to know about them. They knew not whence they

came nor whither they went; that they were 'traveling missionaries' their travel-stained garments were conclusive evidence.

"The heavy rains which had fallen rendered traveling very difficult; yet steadily on and on went our 'traveling missionaries,' intent upon reaching their destination before nightfall. If you had been near you might have heard snatches of song or ripples of laughter. Darkness came on, and they were still several miles from the place where they had hoped to spend the night. Fearing if they traveled after it was dark they might lose their way on these wide prairies in the chilly night, they decided it was best to find, if possible, an immediate refuge. Accordingly, they drew up at a tiny, low-roofed farm-house. A pleasant old gentleman answered to their call, and in reply to their request to remain all night, said he was sorry it would not be convenient; but as his house was very small, and he already had fourteen persons to keep, they had better go on to the next house, and if not permitted to remain there, they could return, and he would endeavor to make room for them.

"It was now quite dark, and the horses were almost unmanageable, yet they reached the next house, only to find that a rest here was impossible. There was no alternative now but to return to the little farm-house, where the hospitable old gentleman received them himself. The small room now seemed literally packed. After some conversation with these people the 'traveling missionaries' gave orders for an early breakfast; and, the next day being the Sabbath, they paid their bill that night, while the good man

said: 'Seeing you are going about doing good, the charges will be but one dollar for yourselves, your driver, and your horses.' They were shown in which corner of the room they might prepare their bed, and supperless, after their long ride, the two missionaries, and your humble servant, the driver, lay down to rest. There was but one blanket between them and the uncarpeted floor, and they pieced together shawls and wraps for a covering.

"They arose early, but little refreshed, and made preparations for breakfast. This meal consisted of a cup of tea, some good bread, and a dish of pork swimming in grease. Our missionaries, unfortunately, did not eat pork nor drink tea, but they had good bread and water left. They looked at the table, at each other, and at the table again. One who had reproved the driver the night before, by bravely saying, as they lay on the bare floor, 'The Son of man had not where to lay his head,' was now utterly at a loss. The driver might have rejoined by saying: 'And into whatsoever city ye enter, and they receive you, eat such things as are set before you.'

"But it was little wonder the Secretary was disturbed when she thought of the long ride before them, and the little hope for more ample refreshment. The driver had made many such journeys before, and understood that the hostess had placed before them the best she had; but the Secretary did not fully realize this fact, and asked demurely, 'Can I have some butter?' 'I have no butter,' was the hostess's meek reply. With a still more hopeless expression, the Secretary asked again, 'Can I have some milk?' The milk was brought, and the Secretary

happily finished her breakfast with good bread and milk. We believe that He who said, 'Whosoever shall give you a cup of water,' noted the kindness of that hostess, and she will find her reward.

"Breakfast over, the three set out on their journey; and after a wearisome ride of fifteen miles, over the bluffs along the Missouri River, they reached Peru. The people were just going to church where these 'traveling missionaries' were engaged to give another 'entertainment' at eleven o'clock. There was scant time to wipe the mud from their faces and brush it from their clothing before they must start for the church. They found the Methodist church in this unfamiliar city only after many wanderings, and much fear lest some other denomination might receive the benefit of their 'entertainment.'

"Those days of hardships and privations are past; still in the prosecution of the work there came experiences that made one missionary say, soon after his return from India: 'Ladies, it is easier to be spit upon from the bazars of India than to contend with the obstacles which oppose you.'"

Mrs. C. F. Wilder has used some of these "experiences" in making a chapter read stranger than fiction. She impersonates an itinerant:

"My Blessed Friend: I have not forgotten you; I have not been ungrateful in my silence for your loving care and hospitality; I have not been

'Carried to the skies
On flowery beds of ease'

since I left your kind roof; but I *have* been busy. That is my excuse for the long delay (of which I am

ashamed) in letting you know where I am, and how I have fared since I left you.

“The train was late that night for Oak Valley, and I was very thankful for the sensible lunch you put in the little box. There was a Sunday-school Convention in session at Oak Valley, at the opera-house, and the big meeting of the Convention was held that evening on which I arrived. The Corresponding Secretary of the Woman's Foreign Missionary Society had forgotten to notify the Conference Secretary that it would be impossible to have me speak that evening, and all the ladies of the Auxiliary had forgotten that I was to come. So there was no one to meet me. I went to the hotel, and, after I had washed my face and hands, went to the opera-house. As the kind Father would have it, I was taken to a seat beside a Sunday-school worker, who is also a member of our Woman's Foreign Missionary Society. She was being entertained by a royal Christian, whose home, like her heart, was large enough to take me in. I left the next day for the succeeding appointment, spoke at the Missionary Convention in the afternoon; made an address in the evening; and when the committee met me at the train before I left, asked what were my expenses, and I told them \$1.95, they gave me two silver dollars, quoting the motto on the silver coins, and adding: ‘We will give you the five cents over expenses.’

“At Berline I was not expected, as the pastor there is not of the ‘expectant tribe.’ All arrangements had been made with him by the Conference Secretary, as our Society is dead in that place; but he had not had a letter from her for two weeks, and did not know but

she had canceled my engagement. When I reached that place, there being no one to meet me, I went to a hotel. It rained, thundered, lightened, and the wind blew furiously. As soon as it cleared off, I went to the parsonage, and found it was prayer-meeting night, and the pastor just ready to go to Church. There were six people at prayer-meeting, and at the minister's request I talked, I sang, I answered questions. All seemed delighted, and we took up a collection of \$5, that will go to help organize a Society; for there would not be ten women in the Church to take hold, and one woman, a washer-woman, was anxious that there should be a Society instead of a Band. The next morning at the hotel that washer-woman came and gave me a dollar toward my expenses. She said: 'Last night I lay a-thinkin' and a-thinkin' what I could do for you, for you did me so much good; and all of a sudden I remembered my home plants that Mis' Riley offered me a dollar for. I went over to see her this mornin', and she gave me a dollar.'

"From Berline to Cherryvale. A rainy, disagreeable day to find a desolate station; set down in the mud, and 'nobody nor nothin'' there! I sent up town for a hack. At Cherryvale they let you come; and if you come, let you send up to the hotel for a hack, and then they take you to a hotel. I went to the parsonage to find that the pastor and his wife were visiting in Wooster. I found a little hotel, where I got dinner; then went rummaging over town to dig out some Methodists. I dug up two, and learned that my meeting had never been announced. Nobody had ever heard of me! The Woman's Foreign Missionary Society dead. The pastor had been indifferent, not only

to our work, but to his own—his habits being such that he was almost wholly unfitted for his place—the one minister I have ever known of this sort. I hung my harp upon the willow, feeling as desolate as the Jews in a strange land, and went back to the miserable little hotel, with its stuffy rooms, thinking if we could only see as far ahead as we do behind, what a restful week I might have had in your home. What a pity! All the way almost a desert, and no dessert! We could have done so much with our pen in a whole week, and I gone to Lancoste for Sunday.

“I had a very pleasant time there that Sunday. I was entertained at Dr. Marine’s, and had a great big, pleasant room to myself, and could go to it whenever I was tired. I visited the Church University, the Institute, and looked all over the beautiful city. I went to West Lancoste, and spoke in that Church in the morning, and took a collection of \$45, besides a good time. In the evening I spoke at Trinity. Had a large and enthusiastic audience; Church full; collection, \$127. Spoke to the Sunday-school and Epworth League Monday afternoon; met the ladies of all denominations in Mrs. Dr. Marine’s parlors. Left on Tuesday for Tolando, where we held our eighth Convention. It rained all the time I was there; but the evening congregation was large, and there were quite a number of delegates from the surrounding towns. The audience seemed delighted with the address, and made me talk about an hour longer than I had planned. The pastor begged me to stay over Sunday, and take the services. He said that the people were woefully ignorant of what our Church was doing through the women in the line of foreign missionary work.

"I had a present here, from a beautiful lady, of a picture that I prize highly. This picture, with that little book you saw, and the \$2 that came from that kind-hearted farmer who rode, with his wife, twelve miles to hear me that Tuesday evening at your home, are all the presents that I have ever received.

"On Friday morning I went to Otranto, where I was met at the depot by one of the *kindest little women*. She was *so very sorry* that she could not entertain me, but said her neighbor across the street would give me the 'sweetest entertainment.' This *kind* lady, who met me, had her own horses and driver. Her house was a large, handsome, steam-heated home. I went to her neighbor's, a good-hearted dressmaker, who did for me the best she could. The guest-chamber was cold, so my good little dressmaker made me take a warm flatiron for my feet. You see I could not get off any reports or mail from there. I spoke to a fairly good audience that evening. People seemed to know that some one was to speak whom it would not be convenient for the 'kindest little woman' to have for her guest.

"When they asked what my expenses were, they seemed astonished at the amount; so I gave an itemized statement of the whole \$3.08. When they were paying me 'the kindest little woman' remarked: 'I do hope that does not empty the treasury, for you know I advanced 37 1/2 cents on those Reports.'

"The next day I had a headache, and it rained, and hailed, and snowed, and blowed, but I was to speak at Mendone. When I reached the station, I was met by several nice-looking women, with badges, and we walked to the church, taking my valise and handbag

along. The ladies had gotten up a social missionary tea in the church parlors, that was to last from four until eight o'clock. Of course, I was expected to be 'social.' I talked and ate, and ate and talked. The ladies did not seem to dream that I could be tired, sick, homesick, or long for one minute's quiet, but expected me to fill myself with cake, pickles, cold ham, and weak tea, and between mouthfuls fill them full of missionary enthusiasm! The parlors were mussed, the women tired, everything in a whirl and a buzz. I was criticised in regard to my dress (I had put on my one ewe lamb, because I knew it was to be a 'big thing'); children stared at me, and a darling baby wiped her fingers on my one piece of nice neck trimming.

"They thought that all the money that could be spared for a year had been planked down in the ten cents paid for their missionary tea. As soon as I dared, when I found no one else intended to propose it, I began the warfare with the gas, oxygen, ham and tea; and although I could not begin speaking until after nine o'clock, because they are such a social people and wanted all the ten cents at the table, every one seemed to enjoy the speech. They wanted I should take a collection, and were perfectly astonished when they counted up over \$30. They had taken \$8 at the tea, but nearly two of that would have to go to pay for the ice-cream. They gave me twenty-five cents over my expenses!

"My Conference Secretary seems very much gratified at my success, but wonders if I could not reduce my expenses. She thinks she plans so well that I need never go to a hotel or ride in a 'bus. My rub-

bers are worn out, and my gloves look forlorn. My best dress is spotted in several places, and my handkerchiefs look grimy, because I try to wash them out myself. My hose need mending, and the buttons are loose on my boots. I have earned for the Society during the last month about \$400, besides giving the people a permanent uplift in missionary work. The Secretary wrote me that some of the ladies proposed to give me enough salary to keep me in gloves and boots, but she thought that I ought to love souls well enough to do this work for nothing. You know what an elegant home our Secretary has; but she frequently writes me of her sacrifice of time to plan out this work, and to go now and then to quarterly meetings, where, to be sure, she works, but still has leisure for visiting with those she knows and loves. For fifteen years I have been among strangers in this and foreign lands, and everywhere been looked upon as an intruder. The ministers and Auxiliaries don't want me. The heathen have never been known to hanker after us since they were cannibals. I thought I had staid among strangers just as long as I could. I was worn out, soul and body. I wanted to see my mother. Some nights I would have given the whole world, if I had had it, to have had my own precious mother tuck me in bed, pat the bedclothes, and give me the good-night kiss, just as she did when I was a little girl, and came home to rest. The workers said the women of the Church were ignorant of the needs of the missionary work. There was no way for them to find out, only for me to go and tell them. Would I go? My dear old mother put her heartache aside. I said that I would forget that I had spine or nerves,

and take up the work. But as I go around over this rich country, filled with expensive homes and elegant churches; this country of newspapers, Church papers, and magazines, I am puzzled more and more to know *why* the missionary must, when she comes home to rest, spend all her time working among the heathen in our own Churches."

Lest we find too sweet contentment in what a quarter of a century has seen accomplished, we will cast "a glance backward" with Mrs. S. L. Baldwin, who went to China in a sailing-vessel, instead of a fine, swift steamer, one hundred and forty days out on the ocean sailing, before reaching Foochow, sixty of them out of sight of land, and then anchored off Anjer, on the Island of Java, where they took in provisions and news as to how "the war" was going in the United States. In the various latitudes, one winter, a snow-storm, as they rounded the Cape of Good Hope, was sandwiched between two summers. The workers of to-day, with their better equipment, would find it difficult to understand how these early missionaries were hampered for lack of tools.

The Bible was in process of translation into the colloquial, and Mrs. Baldwin writes:

"Many a pleasant hour did I spend with my husband on Proverbs, while other members of the mission were at work on other portions. Hymn-book, discipline, catechism, school-books—all had to be translated and printed for the first time. Mrs. Sites did a most excellent work in putting into Chinese the Bible Picture-book. The Anglo-Chinese Dictionary, so invaluable in the study of the language, was not in existence. The great value and 'cost' of that work

I appreciated later, as it fell to my lot voluntarily to do what one gentleman termed the 'drudgery' of straightening out, so that the printers could understand them, the many corrections made by the two authors. This cost me two hours' writing daily for a year and a half. In those days the missionary, to a greater extent than now, had to be not only preacher and teacher, but translator and bookmaker. Later, as God's blessing came on our work, he must be also professor, editor, superintendent of a great press, which, at times, was so full of work that it was going night and day, employing two sets of hands.

"At that time we had a Foundling Asylum; a small building into which were received the castaway baby girls, sometimes left on the hill near the door, evidently with the hope that they would be cared for. Many of them, in spite of utmost care, died of previous neglect or inherited weakness; but others lived to enter our boarding-school, so finely conducted by the Misses Woolston. All who lived became Christians, were married to Christian men, and are lights wherever they are. The results of the Misses Woolston's twenty-five years of wise, unselfish labor, can not be estimated here. I shall never forget my first visit to our suburban Church, *Ching Sing Tong* (True God Church). As I entered the door I saw only men and boys, but the corner, including a window on the left of the pulpit, was latticed off, forming a room into which no one could look. I inquired its purpose, and was conducted out of the Church to a side entrance into this room; and lo! there were the women and girls hearing the gospel through the lattices. The custom of secluding women made this

room necessary, and it was not yet safe to ignore the custom. But very soon all such fears disappeared, and our women and girls bore the cross for His sake, and took their place in the public congregation."

Mrs. J. T. Gracey throws an intensely interesting side light on the history of the Woman's Foreign Missionary Society in the following:

"Looking back over the years, two scenes come to my mind connected with the early history of our woman's work. One was in India, the other in America.

"It seemed at the beginning of our mission history in India as if never a door would open which would give us entrance to the women of the country. Once a beginning was made, the missionary women recognized that it was destined to develop beyond any resources they could command; and so a few of us met together, talked the matter over, and decided that we must make application to the Missionary Society at home for an appropriation specially for women's work. The application was made, the facts were enumerated; but for some reason no appropriation was allowed. Had the Missionary Society at that time adopted this work, it is possible the Woman's Foreign Missionary Society might never have come into existence, and certainly not in the efficient form which it has taken on. The missionaries of India in the succeeding months found themselves face to face with an obstacle that 'would not down.' If they could not get what they needed through the Missionary Society, because it was embarrassed with debt, or did not apprehend the new developments which were destined to swing all the

doors of India back on their hinges, that would not excuse the missionary women of India from effort to meet the providential necessity by seeking aid through some other channel.

"Five years pass, and there is another assembly of women. As the writer sat in this second gathering her mind went back to the first alluded to. This one is in Boston, not in India. It was in April, 1870, when twelve women, representing the six newly-organized branches which constituted (at least on paper) the Woman's Foreign Missionary Society, were assembled in the parlors of Mrs. T. A. Rich, of Boston. It was the first meeting of the Executive Committee of the Society. Two missionaries had gone to India already, and the Bareilly Orphanage had been transferred to this Society, and its support undertaken by them. This first Executive Committee faced the fact that \$11,000 were necessary to meet obligations upon them for the coming year. Wherever could they hope to secure such a large sum of money? Eleven thousand dollars! Whose faith was equal to the emergency? At this juncture Mrs. E. W. Parker, of India, burdened with a sense of pressing needs of India's women, and with a faith that was well-nigh sublime—faith in God, and faith in the women of Methodism—rose and boldly proposed that an effort be made to raise twenty thousand dollars! For a moment there was an oppressive silence, then from every one present came an exclamation of surprise, an audible, 'Oh!' The unexpressed thought seemed to be that Mrs. Parker's zeal had run away with her judgment. The enthusiasm was, however, contagious, and the advanced ground was taken. It

was a far greater triumph of faith than was the appropriation of three hundred and twelve thousand dollars by the Executive Committee in St. Paul in 1893.

"I recall this scene as if it were but yesterday. Of that company, the gifted and saintly Mrs. Dr. Olin, and the efficient secretary, the brilliant and beloved Mrs. Dr. Warren, have passed on through the gates of the city, while others are still working or waiting.

"A mighty, transforming power has been felt in the educational, evangelistic, and medical work of this Society throughout India, which has been developed since those two eventful meetings. Individual lives have been lifted from sin and degradation; women have come more largely to apprehend and appreciate the spirit and power of the Christian home; thousands of children have been cared for by the Society's representatives, and have been sent forth to spread abroad the tidings learned; a Christian literature has been made possible for heathen households; aspirations have been kindled, and thoughts of God have been implanted.

"The educational lines have been advanced from the little veranda school to the Lucknow Woman's College. The result of this culture is evidenced in native women able to preside over a conference of their Christian sisters, while others who had spent most of their lives in the Mohammedan or Hindu harem, are found in public assemblies reading papers written by themselves, or discussing matters pertaining to general education. Bishop Thoburn says 'that nowhere in Methodism, if, indeed, anywhere else in Christendom, is woman's work so fully recognized and

so thoroughly organized as in the Methodist Episcopal Church in India.' We may catch a glimpse of the marvelous advance when we realize the fact that in two presiding elders' districts in North India, woman's work is superintended by native Christian women.

"Mark the progress in medical work. Our Society first introduced the study of medicine among the women of Asia; and now a despised, neglected Hindu widow breaks away from the prejudices of centuries, and takes the first honors of her class in a medical college; and another, a little abandoned waif taken into our Orphanage Home, half dead, is now a Christian physician in charge of a Government hospital for women. We may not say what number of women have learned 'the way, the truth, and the life,' or have been relieved from the religion of superstition and fear of false gods, and of those which are 'nothing,' and have come under the influence of a religion of love.

"Thinking of it all, it seems a long way back to that first executive meeting, or that other little group of wearied women in India in the gray dawn of this movement; and yet it is as 'a dream when one awaketh,' for after all it was but yesterday that this work began. We close the first quarter of a century with devout thanksgiving, and look hopefully to the future."

Mrs. J. Fowler Willing, in a recent contribution to the *Friend*, gives as the secret of the grand success of the Woman's Foreign Missionary Society, "plodding perseverance," adding so much good sense we venture to make liberal extracts. "Doing the next

thing faithfully," she says, "and trusting the Lord to make what He can of it. Not waiting for great wind-falls, bequests, the gifts of millionaires, but picking up the pennies and trudging on. Its 'two cents a week' drops into the treasury like the patter of spring rain. Though the times are hard, and retrenchment is the order on every hand, yet it has had to take no steps backward. The sand-banks with which the Hollanders shut out the sea are made strong by the rootlets of the grass growing on them. So this noble Society, by the little helpings of its many workers, may hold at bay the tremendous monetary surges that sweep away great fortunes and cripple mighty enterprises."

But she seems not satisfied in giving the secret spring of the successful achievements of this organization, but, as of old, fearlessly advancing, she affirms that "patient plodding" is the very life of the Woman's Foreign Missionary Society. "Wealth is good," she moralizes; "pastoral aid desirable; ecclesiastical sanction helpful; but it is patient plodding for Christ's dear love that turns the mulberry-leaf of feminine ability into the silken robe of salvation for heathen women."

"At first it seemed a great hardship to be forbidden to take public collections. What? Work up a meeting against all odds, half frightened out of one's wits by the presiding, and reporting, and appealing; heart-sinking under a sense of responsibility for half the heathen world; and, after all, not be allowed to reap a harvest from the interest created! 'O, the pity of it!' exclaimed a gentleman in Piqua, Ohio. 'Such a waste! If you had taken a collection, I would

have thrown in pocket-book and all, and so would the rest!

"Like many another restriction, the no-collection clause was the best help. Work up an audience to the hundred-dollars pitch of enthusiasm, and then let it down by getting the women to pledge a pitiful two cents a week? Yes. The hundred dollars would be the end of it; but two cents a week from fifty women, twenty years, would make a thousand dollars, and there would be many little odds and ends that womanly ingenuity can devise. Besides, the world of work necessary to keep the fifty women at it, was just what was needed to carry missions into the homes of the land, and make possible the missionary revival that followed. Car-loads of paper had to be written and printed; thousands of miles traveled by women who never before ventured unattended out of sight of their own chimney smoke; secretaries had to spend days and weeks at their desks.

"All this has made the workers intelligent and self-respecting. 'You call your paper the *Heathen Woman's Friend*,' said an Indiana preacher. 'You would better call it the *Christian Woman's Friend*. See what it is doing for the women in our Churches.'

"God be thanked for his blessing, that has been like sunshine on the springing grain! For his sake, and to insure permanence in this arm of service, the verb 'to work' must be conjugated constantly in all its plodding moods and tenses."

Just after Mrs. Parker returned to India it was laid upon a quiet woman, Mrs. W. A. Ingham, of Cleveland, to inaugurate the work of the Society in Northern Ohio. The pastor of the First Methodist

Church, Cleveland, Ohio, Rev. Cyrus E. Felton, gave Sabbath evening, September 19, 1870, to the ladies to begin this great work, in presence of the Erie Conference, then in session. The chapel was packed to its utmost—aisles, stairways, vestibule, and sidewalk—to witness and listen to the latest innovation; that is, religious women addressing a public audience, such a thing having never been attempted in the Forest City.

Twelve ladies occupied the platform—the wives of two bishops, of two laymen, and of eight pastors. Mrs. Moses Hill offered prayer; Mrs. T. S. Paddock read a marvelous Scripture lesson; Mrs. Bishop Clark, of Cincinnati, and Mrs. W. A. Ingham, made the addresses, reading their own manuscript, the first setting forth the need of such a Society, the latter giving the condition of the women of the Orient, Mrs. H. C. McCabe, of Delaware, O., having inspired and prepared her, in a manner, to stand before a Conference and utter the truth that woman was asking all over the world for higher motives in life. A letter was read from Mrs. Bishop Kingsley. The last exercise was by Annie Howe Thomson, widow of our own beloved Bishop. Slight of figure, with sad, sweet voice, she came before the people with the delightful poem she had prepared for the occasion. No eyes were dry in that vast audience:

The Master hath need of the reapers,
And, mourner, he calleth to thee;
Come out of the valley of sorrow,
Look up to the hilltops and see
How the fields of the harvest are whitening,
How golden and full is the grain;
O, what are thy wants to the summons,
And what are thy griefs and thy pain?

The Master hath need of the reapers,
 And, idler, he calleth to thee ;
 Come out of the mansion of pleasure,
 From the halls where the careless may be.
 Soon the shadows of eve may be falling
 With the mists, and the dew, and the rain ;
 O, what are thy joys and thy follies
 To the blight and the waste of the grain ?

The Master hath need of the reapers,
 And, worker, he calleth to thee ;
 O, what are the dreams of ambition
 To the joys that hereafter shall be ?
 There are tokens of storm that are coming,
 And summer is fast on the wane ;
 Then alas ! for the hopes of the harvest !
 Then alas ! for the beautiful grain !

The Master hath need of the reapers,
 And he calleth to you and to me ;
 O haste, while the winds of the morning
 Are blowing so freshly and free
 Let the sound of the scythe and the sickle
 Float along o'er hilltop and plain,
 And gather the sheaves in the garner ;
 For golden and ripe is the grain.



COLUMBIAN MEDAL.

STATISTICAL.

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FOREIGN SUMMARY FOR 1894.

	Missionaries W. F. M. S.....	Medical Mis- sionaries.....	Bible Readers and Assistants..	Day-schools.....	Pupils	Boarding Schools	Pupils	Orphanages.....	Orphans	Training Schools	Pupils.....	Hospitals and Dispensaries....	Patients.....
North India Conference,	21	2	322	185	3,500	11	679	5	282	1	44	3	17,100
Northwest India Conference,	4	1	79	50	906	3	121	...	...	1	3	1	5,371
South India Conference,	3	...	16	16	500	1	...	2	86	...	...	...	...
Bombay Conference,	6	1	27	14	500	1	80	2	65	1	...	1	...
Bengal-Burmah,	9	...	...	12	...	2	350	...	...	...	...	...	...
Malaysia Mission,	4	...	16	3	84	1	25	...	...	...	...	...	...
North China Mission,	12	4	...	12	160	3	182	...	...	3	52	3	21,520
Central China Mission,	10	1	10	39	...	3	125	...	...	...	...	2	3,952
West China,	2	...	...	...	...	1	...	...	...	...	...	...	...
Foochow,	13	3	78	14	646	4	92	1	15	1	...	3	9,277
Japan,	30	...	110	13	1,091	11	677	...	...	2	48	...	...
Mexico,	7	...	47	10	648	2	666	1	...	...	...	...	...
South America,	8	...	...	15	1,095	3	120	...	...	1	25	...	...
Bulgaria,	4	...	8	5	65	1	75	...	...	...	...	...	...
Italy,	2	...	3	...	...	1	40	...	...	...	...	...	...
Korea,	7	...	9	...	...	1	35	...	...	...	...	...	...
Totals,	142	12	728	388	9,195	49	3,267	11	448	10	172	13	57,220

Whole number of girls under instruction, about thirteen thousand.
There are three Homes for homeless women in the North India Conference.

MISSIONARIES OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.
INDIA.

Appt	MISSIONARIES.	HOME ADDRESS.	P. O. ADDRESS.	BRANCH.	REMARKS
1869	Miss Isabella Thoburn.....	Delaware, O.....	Lucknow.....	Cin'ti.....	
1869	Miss Clara A. Swain, M. D.....	Castile, N. Y.....	Bareilly.....		
1870	Miss Fannie J. Sparkes.....	Binghamton, N. Y.....	Bareilly.....	N. Eng.....	1885, Independent work.
1871	Miss Carrie McMillan.....	Gettysburg, Pa.....	Muttra.....	N. Y.....	1891, Home on leave.
1871	Miss Jennie M. Tinsley.....	Indianapolis.....	Moradabad.....	N. Y.....	1876, Mrs. Rev. P. J. Buck, India.
1872	Miss Louise E. Blackmar.....	W. Springfield, Pa.....	Lucknow.....	N. W.....	1876, Mrs. Rev. J. W. Waugh, India.
1872	Miss Elizabeth M. Pultz.....	Windsor, N. Y.....	Haiderabad.....	Topeka.....	
1873	Miss Nancy Monelle, M. D.....	Poughkeepsie, N. Y.....	Moradabad.....	N. Y.....	1876, Retired. Died Nov. 5, 1887.
1873	Miss Sarah F. Leming.....	Cincinnati.....	Bareilly.....	Cin'ti.....	1874, Gov'm't service, 1876, Mrs. Rev. H. Mansell, India.
1874	Miss Anna Julia Lore, M. D.....	Syracuse.....	Moradabad.....	N. Y.....	1874, Retired, Mrs. M. S. Shepherd.
1876	Miss Lucille H. Green, M. D.....	New England.....	Bareilly.....	N. Y.....	1877, Mrs. Rev. G. H. McGrew, New York.
1876	Miss Mary F. Carey.....	Fishkill, N. Y.....	Bareilly.....	N. E.....	1877, Mrs. Cheney. Died Sept. 30, 1878, India.
1876	Miss Salina Alcesta Easton.....	Washington, D. C.....	Secunderabad.....	Phila.....	1880, Mrs. Rev. Frank Davis, India.
1878	Miss Eugenia Gibson.....	New York.....	Naini Tal.....	Cin'ti.....	1882, Retired.
1878	Miss M. E. Layton.....	Wilmington, Del.....	Calcutta.....	Balt.....	1892, Died April 22, India.
1878	Miss Henrietta B. Woolston, M. D.....	Vincentown, N. J.....	Moradabad.....	Phila.....	1879, Retired. Deceased.
1879	Miss Annie E. Budden.....	India.....	Pithoragarh.....	N. Y.....	
1880	Miss Florence E. Nickerson.....	Clyde, O.....	Lucknow.....	Cin'ti.....	1887, Died at sea January 31.
1880	Miss Luella Kelly.....	Baltimore.....	Moradabad.....	Balt.....	1885, Recalled.
1880	Miss Mattie B. Spence.....	Evansville, Ind.....	Allahabad.....	N. W.....	1883, Mrs. Perie, India.
1881	Miss Ellen Warner.....	Berea, O.....	Rangoon.....	Cin'ti.....	1887, Mrs. D. O. Fox, India.
1881	Miss Ellen I. Hoy.....	Lebanon, O.....	Cawnpore.....	Cin'ti.....	1883, Mrs. J. C. Lawson, India.
1881	Miss Emma L. Knowles.....	Newark, N. J.....	Naini Tal.....	N. E.....	
1881	Miss Harriet Kerr.....	Ann Arbor.....	Bareilly.....	Phila.....	1886, Died at home, December 11.
1882	Miss Phoebe Rowe.....	India.....	Lucknow.....	N. W.....	

INDIA.

App't	MISSIONARIES.	HOME ADDRESS.	P. O. ADDRESS.	BRANCH.	REMARKS.
1882	Miss Esther De Vine.....	Marietta, O.....	Lucknow.....	Cin'ti.....	1891, Mrs. Rev. Geo. Williams.
1883	Miss Laura Hyde, M. D.....	Clifton Springs.....	Bareilly.....	N. Y.....	1886, Mrs. F. W. Foote, India.
1883	Miss Mary McKesson.....	Berea, O.....	Rangoon.....	Des M.....	1886, Mrs. C. G. Conklin, U. S. A.
1884	Miss Emily L. Harvey.....	South Barton, Vt.....	Cawnpore.....	N. E.....	1890, Home on leave.
1884	Miss Mary Christianity, M. D.....	Washington, D. C.....	Moradabad.....	N. E.....	1891, Retired.
1884	Miss Fannie M. English.....	Seneca Falls, N. Y.....	Bareilly.....	N. Y.....	[in California.
1884	Miss Clara A. Downey.....	Rome, N. Y.....	Moradabad.....	N. Y.....	1894, Home, sick. Died Jan. 4, 1896.
1884	Miss Margaret C. Hedrick.....	S. Charleston, O.....	Calcutta.....	N. Y.....	1890, Mrs. J. D. Miles, Kans., 1894.
1884	Miss Sarah De Line.....	Glenwood, Ill.....	Bombay.....	N. W.....	1895, Home on leave.
1884	Miss Mary Reed.....	Crooked Tree, O.....	Chandag Heights.....	N. W.....	
1884	Miss Henriette V. Mansell.....	Delaware, O.....	Moradabad.....	Cin'ti.....	[India.
1885	Miss Mary C. Elliott.....	Martinsville, N. J.....	Bombay.....	Cin'ti.....	1889, Mrs. Rev. Dr. H. Monroe.
1885	Miss Therese J. Kyle.....	Mt. Pleasant, Ia.....	Bombay.....	N. Y.....	1886, Mrs. Rev. W. H. Stephens,
1885	Miss Sarah Lauck.....	Beaver, Pa.....	Lucknow.....	Phila.....	[India.
1885	Miss Julia Wisner.....	Berea, O.....	Moradabad.....	Phila.....	
1885	Miss Anna Lawson.....	Ottumwa, Ia.....	Rangoon.....	Cin'ti.....	1888, Mrs. Parson, India.
1886	Miss Delia A. Fuller.....	Boulder, Col.....	Moradabad.....	Des M.....	
1886	Miss Kate McDowell, M. D.....	Philadelphia.....	Lucknow.....	Topeka.....	
1886	Miss Oriet Miller.....	Huntsville, O.....	Moradabad.....	Phila.....	1891, Transf. to English Mission.
1887	Miss Mary A. Hughes.....	Huntsville, O.....	Cawnpore.....	Cin'ti.....	1889, Retired.
1887	Miss Minnie F. Abrams.....	Brooklyn, N. Y.....	Madras.....	N. Y.....	1876, Mrs. D. O. Ernsberger, India.
1887	Miss Anna Gallimore.....	Mapleton, Minn.....	Bombay.....	Minn.....	
1887	Miss Sophia Blackmore.....	Newport, Ky.....	Lucknow.....	Balt.....	
1888	Miss Kate A. Blair.....	Australia.....	Singapore.....	Minn.....	
1888	Miss Lillian A. Black.....	Toledo, O.....	Calcutta.....	Cin'ti.....	
1888	Miss Mary E. Carroll.....	Oil City, Pa.....	Calcutta.....	Phila.....	1889, Retired. Joined the Baptists.
1888	Miss Martha A. Day.....	Joliet, Ill.....	Bombay.....	N. W.....	
1888	Miss I. Ernsberger, M. D.....	Delphos, O.....	Calcutta.....	Des M.....	1895, Mrs. David G. Abbott, Iowa.
1888	Miss Estella M. Files.....	Brookport, N. Y.....	Sironchia.....	Cin'ti.....	
1888	Miss Elizabeth Maxey.....	London, O.....	Rangoon.....	N. Y.....	1891, Home on leave.
1888	Miss S. McBurnie.....	Philadelphia.....	Calcutta.....	N. Y.....	
1888	Miss Florence Perrine.....	Albion, Mich.....	Cawnpore.....	Phila.....	1894, Married, India.
1888	Miss Lucy Sullivan.....	Dayton, O.....	Lucknow.....	N. W.....	1894, Mrs. W. F. Mansell, India.
1888	Miss Marth A. Sheldon, M. D.....	Excelsior, Minn.....	Lucknow.....	Cin'ti.....	
1889	Miss Fanny Scott.....	Cincinnati.....	Darchula.....	N. Eng.....	
1889	Miss Rue Sellers.....	New Matamoras, O.....	Gonda.....	Cin'ti.....	
			Naini Tal.....	Cin'ti.....	

INDIA.

App't	MISSIONARIES.	HOME ADDRESS.	P. O. ADDRESS.	BRANCH.	REMARKS.
1889	Miss Anna Thompson.	Canton, O.	Baroda.	Phila.	1895, Mrs. W. H. Stephens, India.
1890	Miss Rebecca Dailey.	Greensburg, Ind.	Calcutta.	P. & N. W.	
1890	Miss Fannie Perkins.	Indianola, Ia.	Rangoon.	Des M.	
1891	Miss Louisa Haefel.	Philadelphia.	Haiderabad.	Phila.	
1891	Miss Mary Bryan, M. D.	Ogdensburg, N. Y.	Bareilly.	N. Y.	1893, Mrs. L. A. Core, India.
1891	Miss Mary Kennedy.	Des Moines, Ia.	Bombay.	Des M.	
1891	Miss Grace Stephens.	India.	Madras.	Bait.	
1891	Miss Harriet Kemper.	Stuart, Ia.	Moradabad.	Des M.	
1892	Miss Elizabeth Hoge.	Bellaire, O.	Lucknow.	Cin'ti.	1895, Transferred to General Soc.
1892	Miss Anna C. Keeler.	Hubbard, O.	Rangoon.	Cin'ti.	
1892	Miss Catherine Wood.	Humiston, Ia.	Cawnpore.	Des M.	
1892	Miss Ada J. Lauck.	Indianola, Ia.	Cawnpore.	Des M.	
1892	Miss Frances Craig.	Evanston, Ill.	Calcutta.	N. W.	1893, Mrs. Consland, Swatow.
1892	Miss Josephine Stahl.	Diagonal, Ia.	Calcutta.	N. W.	
1892	Miss Christine Lawton.	Green Island, N. Y.	Bombay.	N. Y.	
1892	Miss Susan Harrington.	Portland, Ore.	Singapore.	Minn.	
1892	Miss Emma E. Ferris.	Athens, O.	Singapore.	Minn.	1895, Mrs. E. V. Snuggs, Singapore.
1892	Miss Josephine Hebing.	Bay City, Mich.	Singapore.	N. W.	
1893	Miss Nellie Harris.	Calcutta.	Calcutta.	Cin'ti.	
1893	Miss Kate McGregor, M. D.	Bad Axe, Mich.	Bareilly.	N. W.	
1893	Miss Eva M. Foster.	Portland, Ore.	Singapore.	C. Riv.	1895, Mrs. Paul Boomer, Chicago.
1894	Miss Anna Elcker.	Muscatine, Ia.	Jabalpur.	Des M.	
1894	Miss Lillian E. Marks.	San Francisco.	Cawnpore.	Pacific.	
1894	Miss Florence Nicholls.	Boston.	Lucknow.	N. Eng.	
1894	Miss Christine Christensen.	Brooklyn, N. Y.	Bareilly.	N. Y.	1895, Mrs. Paul Boomer, Chicago.
1894	Miss Lily D. Greene.	Greencastle, Ind.	Aligarh.	N. Y.	
1894	Miss Anna Butcher.	Brooklyn, N. Y.	Naini Tal.	N. Y.	
1894	Miss Mary E. Wilson†.	India.	Pudaoon.	N. W.	
1894	Miss Ruth A. Collins.	Albion, Ia.	Lucknow.	Des M.	1895, Mrs. Paul Boomer, Chicago.
1894	Miss Celeste Easton.	Des Moines, Ia.	Sitapur.	Pacific.	
1895	Miss Jennie M. Dart, M. D.	Kansas City, Kan.	Bareilly.	N. W.	
1895	Miss Emma Hodges, M. D.	Greenville, Pa.	Baroda.	Phila.	
1895	Miss Grace O. Curtis.	New York City.	Naini Tal.	N. Y.	1895, Mrs. Paul Boomer, Chicago.
1895	Miss Hannah Dudley.	Australia.	Moradabad.	N. E.	
1895	Miss Laura S. Wright.	Detroit, Mich.	Muttra.	N. W.	
1895	Miss Lizzie V. Tryon.	Iowa.	Cawnpore.	Des M.	
1895	Miss Florence Sterling.	Red Wing, Minn.	Bombay.	Minn.	1895, Mrs. Paul Boomer, Chicago.
1895	Miss Fva M. Hardie.	Cincinnati.	Haiderabad.	Cin'ti.	
1895	Miss Alice A. Evans.	Iowa.	Lucknow.	Des M.	

CHINA.

App't	MISSIONARIES.	HOME ADDRESS.	P. O. ADDRESS.	BRANCH.	REMARKS.
1858	Miss Beulah Woolston.....	Mount Pleasant, N. J.	Foochow.....	Balt.....	1886, Died October 24, Trenton.
1858	Miss Sarah Woolston.....	Mount Pleasant, N. J.	Foochow.....	N. W.....	Transferred from Parent Board in 1871, resigned after 25 years.
1871	Miss Maria Brown.....	Davenport, Ia.....	Peking.....	N. E.....	1875, Mrs. G. K. Davis, China.
1871	Miss Mary Q. Porter.....	Lansing, Mich.....	Kiu-kiang.....	Des M.....	1881, Mrs. F. D. Gamewell, China.
1872	Miss Gertrude Howe.....	Albion, Mich.....	Chin-kiang.....	N. W.....	
1873	Miss Lucy Hoag, M. D.....	Philadelphia.....	Peking.....	Phila.....	1878, Mrs. A. Strittmater, retired.
1874	Miss Lucinda Combs, M. D.....	Spring Creek, Pa.....	Foochow.....	N. Y.....	1885, Mrs. J. P. Cowles, Westfield.
1874	Miss Letitia Mason, M. D.....	Illinois.....	Kiu-kiang.....	Cin'ti.....	1896, Mrs. Dr. Quine, Chicago.
1875	Miss Letitia A. Campbell.....	Cambridge, Mass.....	Peking.....	N. E.....	1884, Died May 18, China.
1877	Miss Leonora Howard, M. D.....	Grand Rapids, Mich.....	Tientsin.....	N. W.....	1884, Mrs. King, China.
1878	Miss Julia A. Sparr, M. D.....	Muncie, Ind.....	Foochow.....	N. E.....	1889, Home on leave.
1878	Miss Clara M. Cushman.....	Fisherville, N. H.....	Peking.....	N. E.....	1882, Retired.
1879	Miss Kate Bushnell, M. D.....	Evanston, Ill.....	Kiu-kiang.....	Phila.....	1885, Died Dec. 4, Cleveland Hos.
1879	Miss Delia Howe.....	Lansing, Mich.....	Peking.....	Cin'ti.....	1885, Retired.
1880	Miss Annie B. Sears.....	Bucyrus, O.....	Peking.....	N. E.....	1882, Died April 13, Colorado.
1880	Miss Elizabeth Yates.....	Maine.....	Kiu-kiang.....	Western.....	1885, Mrs. Rev. A. Verity, China.
1880	Miss Ella Gilchrist, M. D.....	Wisconsin.....	Chung king.....	N. E.....	1885, Mrs. Perkins, China.
1881	Miss Frances J. Wheeler.....	Wisconsin.....	Tientsin.....	N. Y.....	
1882	Miss Estella Akers, M. D.....	Bath, Me.....	Peking.....	N. W.....	1888, Retired, Mrs. Dr. Ford, Ind.
1883	Miss Charlotte M. Jewell.....	Fort Jones, Cal.....	Foochow.....	N. Y.....	
1883	Miss Catherine Corey, M. D.....	Russ, Ind.....	Chin-kiang.....	N. W.....	
1884	Miss Mary C. Robinson.....	Albion, Mich.....	Foochow.....	Cin'ti.....	
1884	Miss Carrie I. Jewell.....	Harnat, O.....	Foochow.....	Balt.....	1894, Home on leave.
1884	Miss Lizzie M. Fisher.....	London, O.....	Foochow.....	N. W.....	1890, Mrs. W. N. Brewster, China.
1885	Miss Anna D. Gloss, M. D.....	Evanston, Ill.....	Tientsin.....	N. E.....	
1886	Miss Nellie R. Green.....	San Francisco.....	Peking.....	N. E.....	1889, Retired.
1886	Miss Susan Pray, M. D.....	Brooklyn, N. Y.....	Foochow.....	N. Y.....	1887, Retired.
1887	Miss Edna G. Terry, M. D.....	Boston, Mass.....	Tsun Hua.....	N. E.....	
1887	Miss Ella C. Shaw.....	Moore's Hill, Ind.....	Nankin.....	N. W.....	
1887	Miss Mabel C. Hartford.....	Dover, N. H.....	Foochow.....	N. E.....	
1887	Miss May E. Carleton, M. D.....	Brownsville, N. Y.....	Foochow.....	N. Y.....	
1888	Miss Julia Bonafeld.....	Tunnelton, W. Va.....	Foochow.....	Cin'ti.....	
1888	Miss Lillian G. Hale.....	W. Newbury, Mass.....	Tsun Hua.....	N. E.....	1895, Mrs. Dr. Scott.
1888	Miss Ella Johnson.....	Philadelphia.....	Foochow.....	Phila.....	1893, Mrs. Dr. Kiuneur, China.

CHINA.

Appt	MISSIONARIES.	HOME ADDRESS.	P. O. ADDRESS.	BRANCH.	REMARKS.
1888	Miss Mary Ketting.....	Napoleon, O.....	Peking.....	Cin'ti.....	
1888	Miss Emma Mitchell.....	Brooklyn, N. Y.....	Nankin.....	N. Y.....	1893, Home on leave.
1889	Miss Sarah Peters.....	Princeville, Ill.....		N. W.....	
1889	Miss Anna E. Stere.....	Adrian, Mich.....	Tientsin.....	N. W.....	
1889	Miss Frances O. Wilson.....	Corning, Ia.....	Peking.....	Des M.....	
1890	Miss Lydia A. Trimble.....	Galva, Ia.....	Foochow.....	Des M.....	
1890	Miss Rachel R. Benn, M. D.....	Edinboro, Pa.....	Tientsin.....	Phila.....	
1890	Miss Ida Stevenson, M. D.....	Wisconsin.....	Tientsin.....	N. W.....	
1890	Miss Ella Lyon, M. D.....	Spencer Creek, Mich.....	Foochow.....	N. W.....	
1890	Miss Ruth M. Sites.....	Washington, D. C.....	Foochow.....	Balt.....	1895, Home on leave.
1891	Miss Cecelia M. Frey.....	Willoughby, O.....	Peking.....	Cin'ti.....	1894, Retired.
1891	Miss Kate L. Ogborn.....	Union Mills, O.....	Kiu-kiang.....	Des M.....	
1891	Miss Laura M. White.....	Philadelphia.....	Chin-kiang.....	Phila.....	
1892	Miss I. Crosthwaite.....	New York City.....	Tientsin.....	N. Y.....	1893, Recalled.
1892	Miss Effie G. Young.....	Waltham, Mass.....	Peking.....	N. E.....	
1892	Miss Luella Masters, M. D.....	Thorntown, Ind.....	Foochow.....	N. W.....	
1892	Miss Ella J. Glover.....	Boston, Mass.....	Tsun Hua.....	N. E.....	
1892	Miss Lydia A. Wilkinson.....	Diagonal, Ia.....	Foochow.....	Des M.....	
1892	Miss Alice M. Stanton.....	Saranac, N. Y.....	Nankin.....	N. Y.....	
1892	Miss Susan Harrington.....	Portland, Ore.....	Singapore.....	Minn.....	
1893	Mrs. Anna L. Davis.....	Oak Park, Ill.....	Nankin.....	N. W.....	1892, Mrs. Cousland, China.
1894	Miss Minnie E. Wilson.....	Shelbyville, Ind.....	Foochow.....	N. W.....	
1894	Miss Wilma H. Rouse.....	Lakefield, Minn.....	Hok Chiang.....	Minn.....	
1894	Miss Mabel Allen.....	Early, Ia.....	Foochow.....	Des M.....	
1894	Miss Mary Peters.....	Princeville, Ill.....	Foochow.....	N. W.....	
1894	Miss Julia M. Donahue, M. D.....	Delta, O.....	Foochow.....	Cin'ti.....	
1894	Miss Helen Galloway.....	Mt. Ayr, Ia.....	Chungking.....	Des M.....	
1894	Miss Fannie E. Meyer.....	Elm Grove, Mo.....	Chungking.....	Des M.....	
1895	Miss Gertrude Taft, M. D.....	Los Angeles, Cal.....	Chin-kiang.....	Pacific.....	
1895	Miss Emma Martin.....	Otterbein.....			
1895	Miss Miranda Croucher.....	Folts Institute, N. Y.....	Tsun Hua.....	N. E.....	
1895	Miss Althea Todd.....	Boston Dea. Home.....	Foochow.....	N. E.....	
1895	Miss Phebe C. Wells.....	Brooklyn, N. Y.....	Foochow.....	N. Y.....	
1895	Miss Hu King Eng, M. D.....	Foochow.....	Foochow.....	Phila.....	
1895	Miss Alice Lynam.....	Leesburg, Ind.....	Foochow.....	N. Y.....	
1895	Miss Saddle E. Kissack.....	Detroit, Mich.....	Foochow.....	N. Y.....	
1895	Mrs. L. M. Barrows, M. D.....	Chattanooga, Tenn.....	Chungking.....	Balt.....	1896, Mrs. Dr. McCartney.
1895	Miss Clara A. Collier.....	Belmont, N. H.....	Tientsin.....	N. Y.....	Transferred from General Soc'y.
			Chungking.....	N. E.....	Deaconess, Transf. from Gen. Soc.

JAPAN.

App't	MISSIONARIES.	HOME RESIDENCE.	P. O. ADDRESS.	BRANCH.	REMARKS.
1874	Miss Dora E. Schoonmaker,	Channahon, Ill.	Tokyo	N. W.	1879, Mrs. Prof. Soper, Chicago.
1876	Miss Olive Whiting,	Jasper, N. Y.	Tokyo	N. Y.	1882, Mrs. Chas. Bishop, Japan.
1878	*Miss Susan B. Higgins,	Chelsea, Mass.	Yokohama	N. E.	1879, Died July 3, in Tokyo.
1878	Miss Mary A. Priest,	Canandaigua, N. Y.	Hakodati	N. Y.	1886, Retired.
1878	Miss Matilda A. Spencer,	Getmantown, Pa.	Tokyo	Phila.	
1878	Miss Mary J. Holbrook,	Baltimore, Md.	Tokyo	Cin'ti	
1878	Miss Elizabeth Russell,	Keyser, W. Va.	Nagasaki	Cin'ti	
1879	Miss Jennie M. Cheer,	Bellewood, Pa.	Nagasaki	N. Y.	
1880	Miss Kate Woodworth,	Burlington, Vt.	Hakodati	Phila.	1890, Mrs. B. Chappell, Japan.
1881	Miss Minnie S. Hampton,	Albion, Mich.	Hakodati	N. Y.	1883, Mrs. J. J. Quin.
1881	Mrs. Caroline Van Patten,	Neponset, Ill.	Nagasaki	N. W.	
1882	Miss Anna P. Atkinson,	Cazenovia, N. Y.	Tokyo	N. Y.	
1882	*Miss Emma J. Benton,	Nautic, Conn.	Yokohama	N. E.	1885, Mrs. G. W. Elmer, Mass.
1883	*Miss Rebecca J. Watson,	Lincoln, Neb.	Tokyo	Topeka	1886, Recalled.
1883	*Miss Florence N. Hamislar, M. D.,	Oswego, Kan.	Hakodati	Topeka	1892, Died Jan'y 13, in Syracuse,
1883	*Miss Emma A. Everding,	Syracuse, N. Y.	Nagasaki	Phila.	1889, Retired.
1884	Miss Ella J. Hewett,	Gilead, Mich.	Hakodati	Cin'ti	1889, Retired.
1885	*Miss Minnie J. Elliott,	Greensburg, O.	Nagasaki	N. Y.	1889, Retired.
1885	Miss Lida B. Smith,	Syracuse, N. Y.	Fukuoka	N. Y.	1889, Mrs. Prof. P. C. Wilson, Tenn.
1886	Miss Anna M. Kaulbach,	Waverly, N. Y.	Tokyo	N. E.	1889, Mrs. Rob't Thomson, Japan.
1886	Miss Gazelle M. Rulison,	New Britain, Conn.	Yokohama	N. E.	1889, Mrs. Prof. J. F. Belknap,
1887	*Miss Mary Vance,	Burlington, Ia.	Tokyo	Des M.	Japan.
1888	Miss Mary E. Atkinson,	Cazenovia, N. Y.	Yonezawa	N. Y.	1892, Died Sept. 27, in Japan.
1888	Miss Belle J. Allen,	Bellefontaine, O.	Tokyo	Cin'ti	
1888	*Miss Anna L. Bing,	Delaware, O.	Tokyo	Cin'ti	1894, Home on leave.
1888	Miss Mary A. Danforth,	Colebrook, N. H.	Nagoya	N. E.	1892, Home on leave.
1888	*Miss Mary E. V. Pardoe,	Harrisburg, Pa.	Tokyo	Phila.	1892, Died August 31, in Japan.
1888	*Miss Augusta Dickerson,	Philadelphia, Pa.	Hakodati	Phila.	
1889	Miss Belle Griffiths,	Marathon, Ia.	Yokohama	Des M.	
1889	Miss Louise Imhoff,	Lincoln, Neb.	Yokohama	Topeka	
1889	Miss Maude E. Simons,	Fredericktown, O.	Yokohama	Balt.	
1889	Miss Frances E. Phelps,	Stoux City, Ia.	Sendai	Des M.	
1889	Miss Mary E. Wilson,	Chattanooga, Tenn.	Nagoya	N. Y.	
1889	Miss Anna S. Freuch,	W. Salisbury, Mass.	Nagasaki	N. E.	1895, Mrs. Freyer, Beirut.

JAPAN.

App't	MISSIONARIES.	HOME RESIDENCE.	P. O. ADDRESS.	BRANCH.	REMARKS.
1886	†Miss Elizabeth R. Bender,	Maryland.	Tokyo.	Balt.	1895, Home on leave.
1886	Miss Ella Blackstock,	Shadeland, Ind.	Tokyo.	Minn.	1895, Home on leave.
1890	†Miss Martha E. Taylor,	Eau Claire, Mich.	Kagoshima.	N. W.	1893, Mrs. W. J. Callahan, Japan.
1890	Miss R. Ella Forbes,	Rushville, Ind.	Kagoshima.	N. W.	1895, Mrs. Phillips, Ind.
1890	Miss Georgiana Baucus,	Dryden, N. Y.	Hirosaki.	N. Y.	1895, Home on leave.
1890	Miss Leonora Seeds,	Delaware, O.	Fukuoka.	Cin'ti.	
1890	Miss Grace Tucker,	Delaware, O.	Fukuoka.	N. Y.	
1890	Miss Jennie E. Locke,	Yokohama, Japan.	Tokyo.	N. W.	
1892	Miss Mary De Motte,	Jacksonville, Ill.	Aokama, To'yo	Des M.	1892, Retired.
1893	Miss Carrie A. Heaton	Seymour, Ind.	Nagoya.	N. W.	
1894	Miss Florence E. Singet,	Philadelphia, Pa.	Hakodati.	Phila.	
1894	Miss Harriet S. Alling,	Chicago, Ill.	Nagoya.	Cin'ti.	
1894	Miss Lola May Kidwell,	Columbus, O.	Nagasaki.	Des M.	Transferred from General Soc'y.
1894	Miss Alice M. Otto,	Delaware, O.	Yonezawa.	Des M.	
1894	Miss Irene Lee,	Burlington, Vt.	Hirosaki.	N. E.	
1895	Miss Martha H. Russell,	Napa, Cal.	Aoyama.	Pacific.	

SOUTH AMERICA.

1874	Miss Lou B. Denning,	Normal, Ill.	Rosario.	N. W.	1890, Retired.
1874	Miss Jennie M. Chapin,	Chicopee, Mass.	Rosario.	N. Eng.	1890, Retired.
1878	*Miss Cecelia Guelphi,	Montevideo, S. A.	Montevideo.	N. W.	1886, Died.
1880	†Mrs. E. J. M. Clements,	Metropolis, Ill.	Montevideo.	N. W.	1881, Retired.
1880	Miss Julia E. Goodenough,	Davison, Mich.	Buenos Ayres.	N. Eng.	1886, Mrs. Prof. Hudson, S. A.
1883	†Mrs. L. M. Turney	Eaton Rapids, Mich.	Rosario.	Des M.	1887, Retired.
1887	Miss Mary E. Bowen	Warren, R. I.	Montevideo.	N. Eng.	
1888	†Miss Minnie L. Hyde.	Quincy, Mich.	Montevideo.	N. Y.	
1889	†Miss Elsie Wood.	South America.	Peru.	N. Y.	1893, Mrs. Daniel Wilson, U. S.
1892	†Miss Rebecca J. Hammond	Blue Ball, O.	Asuncion	Cin'ti	
1895	Miss Elizabeth G. Goodin	Iowa.	Peru	N. Y.	

MEXICO.

App't	MISSIONARIES.	HOME RESIDENCE.	P. O. ADDRESS.	BRANCH.	REMARKS.
1874	† Miss Mary Hastings.....	Chelsea, Mass.....	Pachuca.....	N. Y.....	
1874	Miss Susan M. Warner.....		Puebla.....	Cin'ti.....	{ 1891, Mrs. Densmore, Red 1885, Wing, Minn.
1877	{ † Miss Mary F. Swaney.....	New Brighton, Pa., {	Mexico.....	Balt.....	1885, Transferred.
1876	{	Springfield, O., {	Rosario.....	Top'k.....	1880, Connected with Taylor's
1880	{ Miss N. C. Ogden.....	Bradyford, Pa., {	Santiago, S. A., {	Minn {	work. Retired from Mex- ico, 1889.
1886	{	Camden, N. J., {	Mexico.....	N. Y. & W {	1883, Retired.
1878	Miss Clara Mulliner.....	Philadelphia, Pa., {	Mexico.....	Phila.....	1883, Mrs. R. Wilson, Mexico.
1879	Miss Margaret Elliott.....	Bradyford, Pa., {	Mexico.....	Phila.....	1884, Married.
1883	Miss Marion Hugoboom.....	Summit, N. J., {	Mexico.....	{ N. Y.....	1888, Transferred.
1884	{ Miss E. Le Huray.....	Hillsboro, O., {	Buenos A., S. A., {	Phila.....	
1888	{	Chicago, Ill., {	Mexico.....	N. E.....	1885, Retired.
1884	† Miss Mary D. Loyd.....		Pachuca.....	{ N. W.....	1890, Transferred.
1884	Miss L. M. Latimer.....		Puebla.....	Cin'ti.....	
1890	{ Miss Lizzie Hewett.....	Gilead, Mich., {	M'tevideo, S. A., {	Phila.....	
1886	{	Hillsboro, O., {	Mexico.....	N. Y.....	1889 Retired.
1886	Miss Hattie L. Ayres.....	Boston, Mass.....	Pachuca.....	Phila.....	1890, Married.
1889	Miss Nellie Field.....	Mt. Pleasant, Pa., {	Guanajuato.....	N. Y.....	
1889	Miss Anna M. Rodgers.....	Marilla, N. Y., {	Puebla.....	Phila.....	
1889	Miss Theda A. Parker.....	Danville, Pa., {	Puebla.....	Phila.....	
1890	Miss Anna R. Limberger.....	Wisconsin.....	Guanajuato.....	N. W.....	
1889	Miss Amelia Van Dorsien.....	Plymouth, Pa., {	Guanajuato.....	Phila.....	1891, Married.
1890	Miss Ida B. Walton.....	Danville, Ind., {	Guanajuato.....	N. W.....	1895, Married.
1892	Miss Lillian Neiger.....	Auburn Corners, Pa., {	Puebla.....	Phila.....	
1892	Miss Effie Dunmore.....				

AFRICA.

1899	Miss Mary Sharp.....	Elmira, N. Y.....	Monrovia.....	Western.....	1883, Recalled.
1880	Miss Emma Michener.....	Philadelphia, Pa., {	Basso.....	Phila.....	1881, Died December 11, S. Africa.

BULGARIA.

App't	MISSIONARIES.	HOME RESIDENCE.	P. O. ADDRESS.	BRANCH.	REMARKS.
1884	Miss Linna A. Schenck.....	Fenton, Mich.....	Lofitcha.....	N. W.....	1890, Home on leave.
1887	Miss Ella E. Fincham.....	Petoskey, Mich.....	Lofitcha.....	N. W.....	1894, Retired.
1892	Miss Kate B. Blackburn.....	Jacksonville, Ill.....	Lofitcha.....	N. W.....	
1893	† Miss Lydia Diem.....	Berne, Switzerland.....	Lofitcha.....	N. W.....	
1894	† Miss Amelia Diem.....	Berne, Switzerland.....	Lofitcha.....	N. W.....	

KOREA.

1885	† Mrs. M. F. Scranton.....	Cleveland, O.....	Seoul.....	N. E., N. Y.....	1890, Sick. Retired, U. S.
1887	Miss Metta Howard, M. D.....	Albion, Mich.....	Seoul.....	N. W.....	{ 1892, Mrs. Rev. W. J. Hall, M. D., Korea.
1887	† Miss Louisa C. Rothweller.....	Cincinnati, O.....	Seoul.....	Cin'ti.....	
1890	Miss Rosetta Sherwood, M. D.....	Liberty, N. Y.....	Seoul.....	N. Y.....	Trained nurse.
1891	Miss Ella A. Lewis.....	New York City.....	Seoul.....	Cin'ti.....	1893, Mrs. Rev. G. H. Jones, Korea.
1890	Miss Margaret Bengel.....	Pomeroy, O.....	Seoul.....	N. Eng.....	
1892	Miss Josephine O. Payne.....	Boston, Mass.....	Seoul.....	Cin., N. Y.....	
1892	Miss Mary F. Cutler, M. D.....	Pomeroy, O.....	Seoul.....	Cin'ti.....	
1893	Miss Mary A. Harris.....	Delaware, O.....	Seoul.....	Cin'ti.....	
1893	Miss Lulu E. Frey.....	Bellefontaine, O.....	Seoul.....	Cin'ti.....	

ITALY.

1885	† Miss Emma M. Hall.....	Cazenovia, N. Y.....	Rome.....	N. W.....	1895, Home on leave.
1891	Miss M. E. Vickery.....	Evansville, Ind.....	Rome.....	N. W.....	

IN PREPARATION.

.....	Miss Josephine M. Copp, M. D.....	Plainville, Mich.....	India.....	N. W.....	1874, Died Feb. 8, before appon't.
.....	Miss — Gorham.....	New York.....	India.....	N. Y.....	1877, Died after appointment.
.....	Miss Alice Jackson.....	.....	.....	Cin'ti.....	1879, Died before appointment.
.....	Miss Anna Johnson.....	.....	.....	N. W.....	1894, App'd.—Sickness detained.

* Deceased. † Preachers' daughters. ° Daughters of missionaries.

SUMMARY.

Missionaries,	268
Medical,	39
Deceased,	15
Married,	58
Retired,	22
Recalled,	4
Daughters of Preachers,	35
Daughters of Missionaries,	7

SESSIONS OF THE GENERAL EXECUTIVE
COMMITTEE.

THE General Executive Committee of the Woman's Foreign Missionary Society has held its annual sessions as follows:

	President.	Secretary.
1—1870, Boston, Mass.....	Mrs. Dr. Patten.....	Mrs. W. F. Warren.
2—1871, Chicago, Ill.....	" Bishop Kingsley..	" W. F. Warren.
3—1872, New York City.....	" Bishop Clark.....	" W. F. Warren.
4—1873, Cincinnati, O.....	" L. D. McCabe.....	" R. R. Meredith.
5—1874, Philadelphia, Pa.....	" F. G. Hibbard.....	" J. H. Knowles.
6—1875, Baltimore, Md.....	" F. A. Crook.....	" R. R. Battee.
7—1876, Washington, D. C..	" F. G. Hibbard.....	" W. F. Warren.
8—1877, Minneapolis, Minn.	" Dr. Goodrich.....	" L. D. Williams.
9—1878, Boston, Mass.....	" W. F. Warren.....	" J. T. Gracey.
10—1879, Chicago, Ill.....	" G. M. Steele.....	" L. H. Daggett.
11—1880, Columbus, O.....	" W. F. Warren.....	" J. T. Gracey.
12—1881, Buffalo, N. Y.....	" F. G. Hibbard.....	" A. Lowrey.
13—1882, Philadelphia, Pa.....	" W. F. Warren.....	" J. T. Gracey.
14—1883, Des Moines, Ia.....	" L. G. Murphy.....	" J. T. Gracey.
15—1884, Baltimore, Md.....	" W. F. Warren.....	" J. T. Gracey.
16—1885, Evanston, Ill.....	" I. R. Hitt.....	" F. P. Crandon.
17—1886, Providence, R. I.....	" W. F. Warren.....	" J. H. Knowles.
18—1887, Lincoln, Neb.....	Miss P. L. Elliot.....	" J. T. Gracey.
19—1888, Cincinnati, O.....	Mrs. W. F. Warren.....	" J. T. Gracey.
20—1889, Detroit, Mich.....	" I. N. Danforth.....	" J. T. Gracey.
21—1890, Wilkesbarre, Pa.....	" W. F. Warren.....	" J. T. Gracey.
22—1891, Kansas City, Mo.....	" J. J. Imhoff.....	" J. T. Gracey.
23—1892, Springfield, Mass....	" W. F. Warren.....	" J. T. Gracey.
24—1893, St. Paul, Minn.....	" Wardwell Couch..	" J. T. Gracey.
25—1894, Washington, D. C..	" A. H. Eaton.....	" J. T. Gracey.

LIST OF REAL ESTATE.

BELONGING TO WOMAN'S FOREIGN MISSIONARY SOCIETY, M. E. CHURCH.

INDIA.

Ajmere, School-building,	\$5,000 00
Aligarh, School-building,	6,000 00
Almorah, Sanitarium,	4,000 00
Budaon, School-building,	3,000 00
Bareilly, Home (43 acres),	12,500 00
" Hospital,	9,000 00
" Orphanage,	3,000 00
Bijnour, School,	3,000 00
Bombay, Home and School,	25,000 00
Cawnpore, School-building,	8,500 00
" Home,	4,500 00
Gonda, School-building,	3,500 00
Lucknow, School-building,	4,000 00
" Home,	7,360 00
" Boarding-halls,	4,000 00
" Home for Friendless,	4,500 00
" Woman's College,	10,000 00
Moradabad, School-building,	2,000 00
" Home,	3,500 00
Meerut, School-building,	4,500 00
Muttra, Deaconess Home,	10,500 00
Naini Tai, Boarding-school,	13,000 00
Pauri, Orphanage,	3,000 00
Pithoragarh, Home for Friendless Women,	4,000 00
Sitapore, Boarding-school,	4,000 00
Shahjehanpore, Boarding-school,	4,000 00
Haiderabad Home and School,	10,000 00
Total	\$175,360 00

CHINA.

Chin-kiang, Home and Hospital,	\$5,000 00
Foochow, Orphanage,	4,000 00
" Girls' Boarding-school,	13,500 00
" Two Hospitals,	7,000 00
Kiu-kian,	7,000 00
Nanking, School,	4,000 00

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Peking, Home and School,	\$14,300 00
Tientsin, Hospital,	12,000 00
“ Home,	5,000 00
Tsun Hua, Home and School,	4,000 00
“ Hospital,	2,000 00
Total	<hr/> \$77,800 00

JAPAN.

Aoyama, School Tokyo,	\$12,000 00
Tsukiji, “ “	10,000 00
Hakodati, Home and School,	11,000 00
Fukuoka,	8,500 00
Nagasaki,	14,000 00
Yokohama,	8,500 00
Nagoya,	3,000 00
Total	<hr/> \$67,000 00

KOREA.

Home and School,	\$5,000 00
Hospital,	2,000 00
Chapel,	500 00
Total	<hr/> \$7,500 00

MEXICO.

Mexico City, Orphanage,	\$32,000 00
Pachuca, Home School,	11,000 00
Puebla, “ “	26,000 00
Total	<hr/> \$69,000 00

SOUTH AMERICA.

Montevideo, Home and School,	\$21,000 00
Rosario, “ “	10,000 00
Total	<hr/> \$31,000 00

BULGARIA.

Loftcha, Home and School,	\$6,500 00
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ITALY.

Rome, School Property,	\$15,000 00
Zenana Paper Fund, invested in this Country	\$25,000 00

SUMMARY.

India,	\$175,360 00
China,	77,800 00
Japan,	67,000 00
Korea,	7,500 00
Mexico,	69,000 00
South America,	31,000 00
Bulgaria,	6,500 00
Italy,	15,000 00
<hr/>	
Total	\$449,160 00
Adding Zenana Paper Fund,	25,000 00
<hr/>	
Grand Total	\$474,160 00

MEMBERSHIPS AND SCHOLARSHIPS IN THE W. F. M. S.

The payment of one dollar a year or two cents a week constitutes membership.

The payment of twenty dollars constitutes a person a life member.

The payment of one hundred dollars constitutes an honorary life manager.

The payment of three hundred dollars constitutes an honorary life patron.

Twenty-five dollars supports an orphan in India.

Forty dollars supports an orphan in Japan.

Seventy dollars supports an orphan in Mexico.

Sixty dollars supports a Bible reader in India.

Twenty dollars supports a scholarship in a Woman's Training-school, or a Bible woman, in China.

Thirty dollars supports a day-school, or an orphan, in China.

GLOSSARY.

(The common spelling is given in *Italic*, followed by the correct or phonetic spelling in Roman.)

- Ayah*—Ayáh. A maid or nurse.
Baboo—Bábú. Hindoo title of respect; sir.
Bagh—Bágh. A garden or grove.
Bazaar—Bázár. A market-place or trading-street.
Begum—Begam. A princess or lady (Mohammedan title).
Bráhmín—Brahman. Hindoo priest; the first of the four Hindoo castes.
Bungalow—Banglá. A house, usually thatched.
Bhajan—Translation of hymn sung to native air.
Caste—Yat. A division of Hindoo society.
Chuddar—Chaddar. A square of white goods worn over the head and around the shoulders.
Coolie—Qulé. A burden-bearer; a laborer.
Cowrie—Kauri. A small shell used as money— $\frac{1}{100}$ of a cent.
Compound—The yard about the missionaries' homes.
Dandi—Dandé. A light conveyance, borne on the shoulders of men; used at the hills.
Deccan—Dakhan. The South.
Dewan—Díwín. Prime Minister.
Dooley—Dolí. A light palanquin.
Eurasian—Eurasian. Descendants of Europeans and Asiatics.
Fakir—Faqír. A religious mendicant.
Gharree—Gárí. A carriage, cart.
Ghat—Ghát. A bathing place; flight of steps at a river.
Hukeem—Hakím. A Mohammedan doctor.
Hookah—Huqqa. A smoking-pipe.
Jungle—A forest, wilderness.
Mela—Melá. A kind of fair and religious festival.
Mohulla—Mahalla. A part of a village; a term used in Northern India.

Nizam—Nizam. Ruler.

Padre—Pádré. A Christian clergyman.

Palanquin—Pálkí. A litter for one person.

Pice—Paisá. Copper coin, nearly $\frac{1}{3}$ cent.

Pundit—Pandit. Teacher of Hindoo or Sanskrit.

Purda—Parda. A curtain or veil; secret.

Raj—Ráj. Empire, kingdom, government.

Rajah—Rajáh. King, prince, sovereign.

Ranee—Rání. Feminine of Rajah.

Rupée—Rúpí. A silver coin from 30 to 50 cents.

Sahib—Sáhib. Sir, lord, gentleman.

Salám—Peace; salutation or adieu.

Zenana—Zanána. Inner apartment.

Cash— $\frac{1}{10}$ of a penny; brass coin, used in China.

Colloquial—Chinese language is divided into colloquial, classical, literary, and business.

Sedan chair—A conveyance for one, borne on the shoulders of men.

Sanpan—A little boat.

Ancestral tablet—A plain, oblong piece of hard wood stuck into a small transverse block, used in worship of the dead.

Patio—Inner court in Mexico.

Keesyu—Soldier in Korea.

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